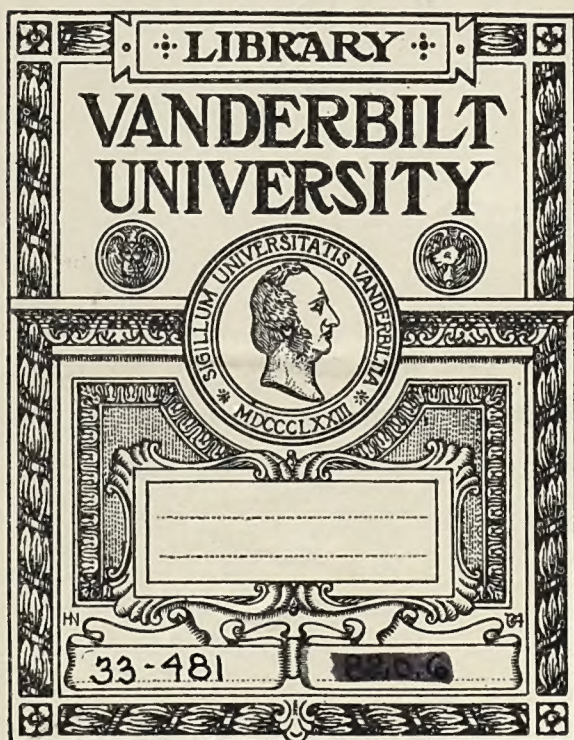


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EDITED FROM MS. HARL. 2324

BY

LILIAN M. SWINBURN, M.A.

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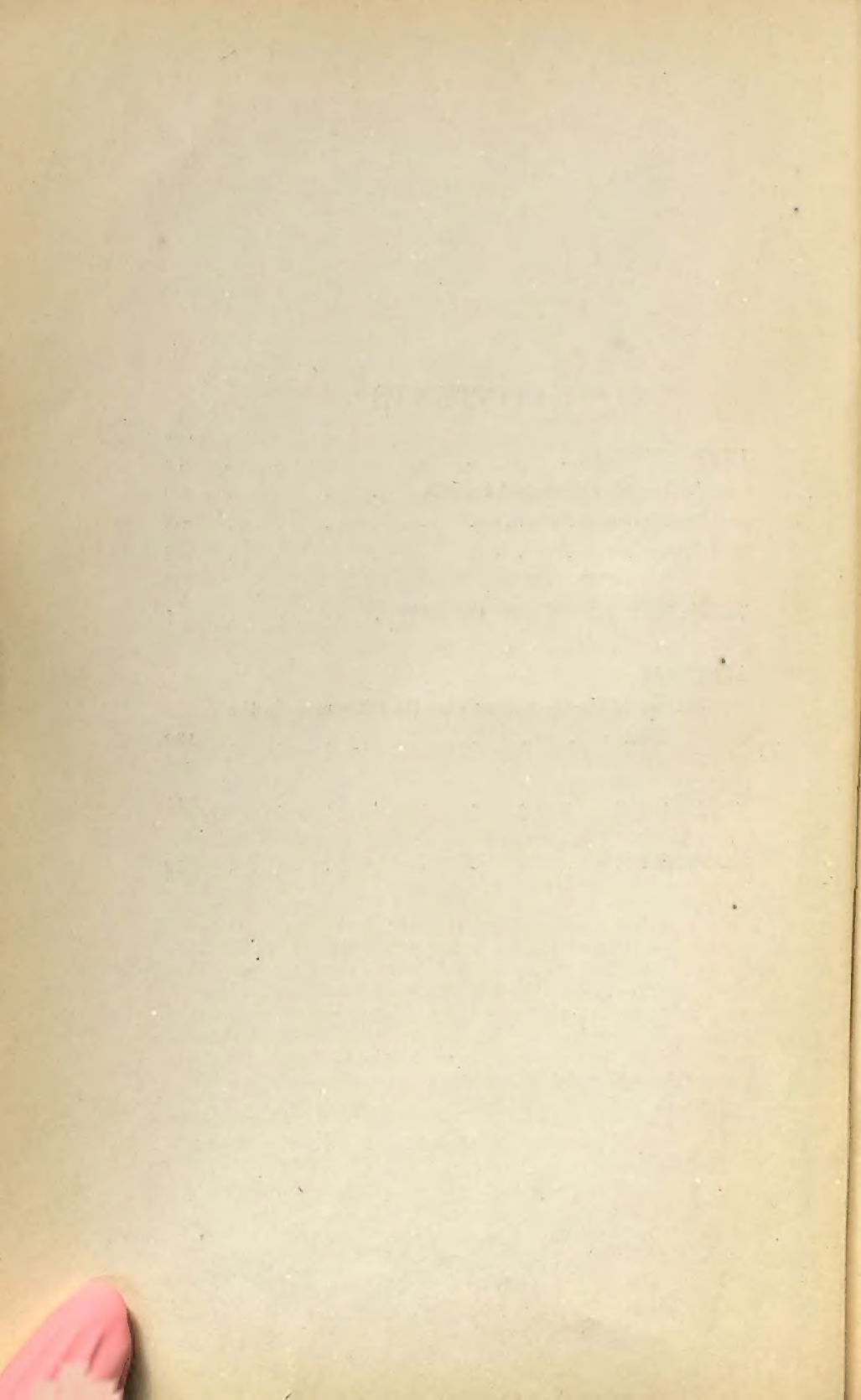
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CONTENTS

	PAGE
INTRODUCTION	vii
Authorship and date of the MS.	vii
Description of the MS.	xvi
Grammar	xvi
TEXT: THE LANTERNE OF LI3T	1
APPENDIX:	
Sources of the Quotations from the Bible made in the	
Text	139
NOTES	145
GLOSSARY	153



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INTRODUCTION

THE *Lanterne of Ligt* is a Lollard tract, written in the early fifteenth century, containing an exposition, supported by passages from the Bible and from the writings of the Fathers and mediaeval divines, of the principal tenets of the followers of Wyclif. It is one of a class of books of which there were probably many in circulation during the early years of the fifteenth century, but of which, owing to the rigorous crusade that was carried on against heretical literature, only a few are now extant, such as the *Apology for Lollard Doctrines* and Purvey's *Remonstrance against Romish Corruptions in the Church*.

Authorship and date of the MS.

Like most other religious or theological works of the late fourteenth or early fifteenth centuries with a tendency towards reform, the *Lanterne of Ligt* has been ascribed to John Wyclif. In the description of the MS. in the catalogue of the Harleian collection, Wanley says:

‘The author was a Lollard, as plainly appeareth in fol. 10 and 94 b. He complaineth of the taking away of the Books of Scripture, then translated into English, from the Laity; and for punishing those who did read or quote the same (fol. 17b and 93b). He bitterly inveiyeth against the Pope as Anti-Christ; against Bishops and Clergy both regular and secular, and their Offices. As to the author, from the nature of the work itself; the way of handling it; the style; and the authors or books cited by him; I am of opinion that it might be by John Wycliffe: although I have not now Bale at hand to consult; and find that he is omitted (as having been a Heretic, forsooth!) by partial Pitts; and even Mr. Henry Wharton's Account of them is sometimes dubious and (in the main) imperfect.’¹

The *Lanterne of Ligt* is also ascribed to Wyclif, though without any evidence in support of the statement, by Archbishop Trench:

¹ *Catalogue of Harl. MSS.*, vol. ii, p. 654.

'There were little assemblies or conventicles everywhere; . . . men came together by night . . . to hear some tract which should expound (the) Word as Wyclif's "Wicket" or his "Lantern of Light"'.¹ On the other hand, the tract is not mentioned in the catalogue of Wyclif's works by Dr. Shirley,² although he errs on the side of ascribing too much rather than too little to the reformer,³ nor do any more recent editors of Wyclif include it in their list of his writings.⁴

The question of authorship is, naturally, closely connected with that of date. Wyclif died in 1384; therefore the possibility of his being the author is precluded if it can be proved that the tract was written after this date.

There is external evidence that the *Lanterne of Lizt* was written before 1415.⁵ On August 17, 1415, John Claydon, currier of London, arrested by the Mayor on suspicion of heresy, was brought up for trial before Henry Chichele, Archbishop of Canterbury. The charge made against him was that he had in his keeping books written in English, which, in the Mayor's opinion, were 'the worst and the most perverse that ever he did read or see',⁶ and, chief among these, was a book 'bound in red leather, of parchment, written in a good English hand',⁶ called the *Lanterne of Lizt*. Claydon confessed that he had had this book copied at his own expense by 'one called John Grime';⁶ that, although he could not read himself, he had heard the fourth part read by 'one John Fuller';⁷ and that he thought many things contained in the book were 'profitable, good and healthful to the soul'.⁷ His servants were examined, and testified to having heard a book called the *Lanterne of Lizt* read aloud to Claydon; one of them, David Berde, said that it contained an exposition of the Ten Commandments in English.⁸ The tract was examined by Robert Gilbert and William

¹ *Mediaeval Church History*, Trench, Lect. XXI, p. 322.

² W. W. Shirley, *Catalogue of the Original Works of John Wyclif*, 1865.

³ *Select English Works of J. Wyclif*, ed. T. Arnold, i, pp. iii-viii. (This edition will be cited as *S. E. W.*)

⁴ *S. E. W.*, iii, pp. xvii-xx; Lechler, *J. Wycliffe and his English Precursors*, translated by Prof. Lorimer, pp. 484-96.

⁵ Wilkins, *Concilia*, iii, pp. 371-6; Foxe, *Acts and Monuments*, ed. J. Pratt, iii, pp. 531-3.

⁶ Foxe, iii, p. 531.

⁷ *ib.*, p. 532.

⁸ *infra*, Chap. XII, pp. 81 ff.

Lyndewode, who drew up a list of fifteen articles contained in it. Foxe gives them as follows:¹

I. First. Upon the text of the gospel, how the enemy did sow the tares, there is said thus: That wicked Antichrist, the Pope, hath sowed among the laws of Christ his popish & corrupt decrees, which are of no authority, strength or value.²

II. That the archbishops and bishops, speaking indifferently, are the seats of the beast Antichrist, when he sitteth in them, and reigneth above other people in the dark caves of errors and heresies.³

III. That the bishop's license, for a man to preach the word of God, is the true character of the beast, i. e. Antichrist; and therefore simple and faithful priests may preach when they will, against the prohibition of that Antichrist, & without license.⁴

IV. That the Court of Rome is the chief head of Antichrist, and the bishops be the body; and the new sects (that is, the monks, canons and friars), brought in not by Christ, but damnably by the pope, be the venomous and pestiferous tail of Antichrist.⁵

V. That no reprobate is a member of the church, but only such as be elected & predestined to salvation; seeing the church is no other thing but the congregation of faithful souls, who do, and will keep their faith constantly, as well in deed as in word.⁶

VI. That Christ did never plant private religions in the Church, but, while he lived in this world, he did root them out. By which it appeareth that private religions be unprofitable branches in the church, and to be rooted out.⁷

VII. That the material churches should not be decked with gold, silver, and precious stones sumptuously; but the followers of the humility of Jesus Christ ought to worship their Lord God humbly, in mean and simple houses, and not in great buildings, as the churches be now-a-days.⁸

VIII. That there be two chief causes of the persecution of the Christians; one is, the priests' unlawful keeping of temporal and superfluous goods; the other is, the unsatiable begging of the friars, with their high buildings.⁹

IX. That alms be given neither virtuously nor lawfully, except it be given with these four conditions: first, unless it be given to the honour of God; secondly, unless it be given of goods justly gotten; thirdly, unless it be given to such a person as the giver thereof knoweth to be in charity; and fourthly, unless it be given to such as have need, and do not dissemble.¹⁰

¹ Foxe, iii, pp. 532-3.

³ *infra*, p. 15.

⁶ *infra*, pp. 22, 25.

⁹ *infra*, p. 43.

⁴ *infra*, p. 14.

⁷ *infra*, p. 38.

¹⁰ *infra*, p. 54.

² *infra*, pp. 3-4.

⁵ *infra*, p. 16.

⁸ *infra*, p. 41.

X. That the often singing in the church is not founded on the Scripture, and therefore it is not lawful for priests to occupy themselves with singing in the church, but with the study of the law of Christ, and preaching his word.¹

XI. That Judas did receive the body of Christ in bread, and his blood in wine;² in which it doth plainly appear, that after consecration of bread and wine made, the same bread and wine that was before, doth truly remain on the altar.³

XII. That all ecclesiastical suffrages do profit all virtuous and godly persons indifferently.⁴

XIII. That the pope's and the bishop's indulgences be unprofitable, neither can they profit them to whom they be given by any means.⁵

XIV. That the laity is not bound to obey the prelates, whatsoever they command, unless the prelates do watch to give God a just account of the souls of them.⁶

XV. That images are not to be sought to by pilgrimages, neither is it lawful for Christians to bow their knees to them, neither to kiss them, nor to give them any manner of reverence.⁷

There is no doubt that the book, for possessing which Claydon was burnt as a heretic,⁸ is the one transcribed here, for the fifteen articles given above can all be closely identified with passages in the text,⁹ and other statements, as to the nature and contents of the book, tally with our MS. The *Lanterne of Ligt* must therefore have been written before 1415.

Internal evidence leads to a still closer approximation of date, but such evidence must be used with care, since it is easy to read more into a reference in the text than is altogether justifiable. For instance, the following passage might be taken as referring to the Statute 'De Heretico Comburendo', passed in 1401, which empowered the Bishops to hand over an obstinate heretic to the secular arm to be burned: 'Whereto make 3e schrynes to seyntis; & 3it 3e drawn hangen & brennen hem þat holden þe weie of Crist & wandren aftir hise holi seyntis & pou3 þis schewe not in

¹ *infra*, p. 58.

² *infra*, p. 60.

³ There is no passage in the text which directly attacks the doctrine of Transubstantiation.

⁴ *infra*, p. 75.

⁵ *infra*, pp. 75-6.

⁶ *infra*, pp. 82-4.

⁷ *infra*, pp. 84-5.

⁸ Wilkins, iii, p. 375; Walsingham, *Historia Anglicana*, vol. ii, p. 307 (R. S.), where he is called Willelmus Cleydone.

⁹ In art. XI (*supra*, p. x) the examiners have added their own conclusions.

ȝoure outwarde dede, ȝe don þis slawȝtir in worde & wille. As pharisees wiþ bischopis in þe þridde oure foriuggid oure Lord wiþ her tounȝis & aftirward kniȝtis at þe sixte our hangid his bodi upon þe cros, so þise sectis goon biforn to smyte þe peple wiþ her tung & aftir kniȝtis of Herowdis hous ben ful redi to make an ende.'¹ It might seem legitimate to see in the last words a reference to the punishment accorded to an obstinate heretic under the Act, and hence to deduce the fact that the *Lanterne of Liȝt* was written after 1401. But this evidence alone is not conclusive, for references to death by burning as being the penalty for heresy occur in works generally accepted as Wyclif's, as well as in others of more doubtful authenticity, which must have been written before 1384.²

Again, in the text there are references to the prohibition of unlicensed preaching.³ Such preaching was prohibited by the Act 'De Heretico Comburendo' (1401),⁴ and again by the Constitutions of Archbishop Arundel, 1409,⁵ but unauthorized preaching had been forbidden by the Bishops many years before this. Evidence of this fact is to be found in such passages as 'prelatis letten & forbeden prestis to preche þe gospel in here iuridiccion or bischope-riche, but ȝif þei han leue & letteris of hem'; and, 'þei (i.e. prelates) wollen not suffre trewe men teche frely cristis gospel wiþouten here leue & lettris, þouȝ trewe men ben neuere so mochil charged & stired of god to preche his gospel',⁶ which occur in a tract called 'Of Prelates', which, if not by Wyclif himself, must have been written soon after his death.⁷

¹ p. 43.

² *S. E. W.*, i, p. 201, 'oure prelatis . . . stranglen and killen men, and spoilen hem of her goodis'. *ib.*, p. 205, 'þis word counfortiþ symple men, þat ben clepid eretikes and enemyes to þe Chirche, for þei tellen Goddis lawe; for þei ben somynned and reprovyd many weies, and after put in prison, and brend or kild as worse þan þaves'. *ib.*, p. 211, 'alle þese (popes & bishops, helped by secular lords) bitraien Cristen men to turment, and putten hem to deef for holdiȝ of Cristis lawe'. These three passages occur in sermons which are undoubtedly by Wyclif. Cf. also *English Works of Wyclif*, ed. F. D. Matthew, Early English Text Society, pp. 34, 88, 211, where the references are to works of more doubtful authenticity, but which were probably written by 1384. (This edition will be cited as E.E.T.S.)

³ pp. 14, 18.

⁴ 'None . . . shall presume to preach openly or privily without the License of the Diocesan of the same place first required & obtained.' 2 Hen. IV, c. 15.

⁵ *infra*, p. xii.

⁶ E.E.T.S., pp. 57, 105.

⁷ *ib.*, p. 52.

However, there is a passage in the *Lanterne of Ligt* which proves conclusively that it must have been written after 1409. In speaking of the five assaults which Antichrist makes upon the servants of God, the author says the first is 'constitution'. He explains the text 'Constitue domine legislatorem super eos' by saying 'Antichrist useþ fals lucratif or wynnynge lawis as ben absoluciouns, indulgence, pardouns, priuelegis, & alle opir heuenli tresour þat is brouȝt in to sale for to spoile þe peple of her worldli goodis, & principali þise newe constituciouns bi whos strengþe anticrist enterditip chirchis, soumneþ prechours, suspendip resceyuours, & priueþ hem her bennefice, cursip heerars, & takip away þe goodis of hem þat forþeren þe precheing of a prest, ȝhe þouȝ it were an aungel of heuene, but if þat prest schewe þe mark of þe beast, þe whiche is turned in to a newe name & clepid a special lettir of lisen for þe more blyndyng of þe lewid peple'.¹

There does not seem to be any doubt that the 'new constitutions' to which the author refers are the Constitutions of Thomas Arundel, Archbishop of Canterbury, which were drawn up at a Council at Oxford in 1408, and published in January, 1409.² These constitutions are called 'novellae constitutiones',³ and the first two are thus given by Foxe :

I. 'We will and command, ordain and decree: that no manner of person, secular or regular, being authorized to preach by the laws now prescribed, or licensed by special privilege, shall take upon him the office of preaching the word of God, or by any means preach unto the clergy or laity, whether within the church or without, in English, except he first present himself, and be examined by the ordinary of the place where he preacheth: and so being found a fit person, as well in manners as knowledge, he shall be sent by the said ordinary to some one church or more, as shall be thought expedient by the said ordinary. . . . Nor any person afore-said shall presume to preach, except first he give faithful signification, in due form, of his sending and authority; that is, that he that is authorized, do come in form appointed him in that behalf, and that those that affirm they come by special privilege, do show their privilege unto the parson or vicar of the place where they preach. . . . And if any man shall willingly presume to violate this our statute grounded upon the old law, after the publication of the same, he shall incur the sentence of greater excommunication,

¹ *infra*, pp. 17-18.

² Wilkins, *Concilia*, iii, p. 306.

³ *ib.*, p. 323, 'Pro executione novellarum constitutionum citatio'.

"ipso facto". . . . And that the said person here-upon lawfully convicted (except he recant & abjure after the manner of the church) be pronounced a heretic by the ordinary of the place. And that from thenceforth he be reputed and taken for a heretic and schismatic, and that he incur "ipso facto" the penalties of heresy and schismacy, expressed in the law; and chiefly, that his goods be adjudged confiscate by the law, and apprehended, and kept by them to whom it shall appertain. And that his fautors,¹ receivers, and defenders, being convicted, in all cases be likewise punished, if they cease not off within one month, being lawfully warned thereof by their superiors.²

II. 'Furthermore, no clergyman, or parochians of any parish or place within our province of Canterbury shall admit any man to preach within their churches, church-yards, or other places whatsoever, except first there be manifest knowledge had of his authority, privilege, or sending thither, according to the order aforesaid: otherwise the church, church-yard, or what place soever, in which it was so preached, shall "ipso facto" receive the ecclesiastical interdict, & so shall remain interdicted, until they that so admitted and suffered him to preach, have reformed themselves, and obtained the place so interdicted to be released in due form of law, either from the ordinary of the place, or else his superior.'²

The paragraph from the *Lanterne of Ligt* quoted above refers to these two constitutions, and the correspondence between the passage in the text and the wording of the Constitutions justifies the assumption that the author had the 'new constitutions' vividly in his mind when he wrote the *Lanterne of Ligt*.³ It therefore follows that the work must have been written between the years 1409 and 1415. It seems reasonable to assign to it the date 1409-10, a date soon after the publication of the Constitutions, and one which would allow for a period of some four or five years to have elapsed during which it might have been disseminated among the Lollards and have become known to men like John Claydon.

This date is further borne out by the tone of the book. It was evidently written during a time of persecution, when many who

¹ favourers, supporters.

² Foze, iii, pp. 243, 244; cf. also Wilkins, iii, pp. 315, 316.

³ Compare the wording: 'enterditiþ chirchis, soumneþ prechours, suspendiþ reseyuours, and priueþ hem her bennefice, cursiþ heerars & takiþ away þe goods of hem þat forþeren þe preaching of a prest' with 'the church . . . shall receive the ecclesiastical interdict'; 'his goods be adjudged confiscate . . . & his fautors, receivers and defenders . . . be likewise punished'.

had embraced the new faith drew back from the prospect of a cruel death and recanted: 'For now manye þat semeden to have be stable in vertu fallen from her holi purpose, dredyng losse of worldli goodis and bodili peyne.'¹ A whole chapter is devoted to the encouragement of Christ's servants in a time of persecution.² There are several references to the fact that death was the penalty for holding what were considered to be heretical opinions: '3e drawn hangen & brennen hem þat holden þe weie of Crist',³ 'þe fende settiþ wacche & bisie spie where þat he may fynde ony peple þat wole rede priue or apert Goddis lawe in englische . . . þei sein lyue as þi fadir dide, & þat is ynow for þee, or ellis þou schalt to prisoun as if þou were an heretike & suffre peynes many & strong & ful lickli þe deep'.⁴

The general tone of the tract would lead to the conclusion that it was written to encourage a sect in a time of more active persecution than that which marked the last years of Wyclif's life; in such a time, indeed, as the early years of the fifteenth century, during which three Lollards went to the stake for their opinions, and many others were brought before the courts and forced to recant, or else tortured and imprisoned.⁵

It is impossible to say who the author of the *Lanterne of Liȝt* was, for no clue as to his identity is given in the book itself or in the account of the trial of John Claydon. It is evident from the book that he was writing from the Lollard point of view, and the tenets which he held may be briefly summed up as follows:

Holy Scripture is the supreme authority in all matters of faith and conduct; therefore all should be allowed to study the Bible in their mother tongue.

The preaching of God's word is the chief duty of a priest.

Pilgrimage, image-worship, and the costly decoration of churches are unlawful.

The sale of sacraments, absolutions and indulgences, and the traffic in the benefices of the Church are contrary to God's law.

The taking of an oath, or swearing in any form, is forbidden by the teaching of Christ.

¹ *infra*, p. 2, ll. 5-7.

² Chap. XI, 'Of ioie in tribulacioun'.

³ p. 43.

⁴ p. 100.

⁵ Cf. Foxe, iii, pp. 221 ff., 235 ff., 249 ff., 285, 286. Sawtré was burnt in 1401; John Badby in 1410; John Claydon in 1415.

The temporal possessions of the clergy are the cause of most of the evils in the Church.

Holy Church is the company of all faithful souls.

The Pope is Antichrist; therefore obedience should not be rendered to him or to his servants since they command what is contrary to God's law.

The author holds no heretical opinions on the subject of the Seven Sacraments, although the enemies of Lollardy attacked the only passage in which he refers to the Lord's Supper as unorthodox. In this respect he differs from Wyclif, who had discussed the relative value of the Sacraments and had attacked the doctrine of Transubstantiation. There is, however, nothing original in the particular views held by the author; they had all been put forward before by Wyclif either in his English or his Latin works. On the whole, the tone is more moderate and restrained than that of the author's master, for the tract was not written to propound new theories of reform, but to encourage and strengthen an already existing sect in a time of persecution. Besides the fact that the author was a Lollard, we may also deduce that he was a good Latin scholar, since he apparently made his own translation of the passages of Scripture used to illustrate his theme.¹ He seems, moreover, to have been well read in the writings of the Fathers and the mediaeval divines since quotations occur from St. Ambrose, St. Augustine, St. Gregory the Great, St. Hilary, St. Isidore, St. Jerome, St. John Chrysostom, St. Bede, St. Bernard, St. Hugh, Nicholas de Lyra, Odo of Cheriton, Peter Cantor, Peter Comestor, Peter Lombard, Robert Grosseteste, St. Thomas Aquinas, and William de St. Amour; but investigation has shown that he followed the usual practice of the theological writers of the later Middle Ages, and quoted from works containing excerpts from patristic literature rather than from the originals themselves. His main sources seem to have been the *Decretum* of Gratian, the *Libri Quattuor Sententiarum* of Peter Lombard, and the *Glossa Ordinaria* of Walafrid Strabo.

It is perhaps permissible to assume from these facts that the author was educated at Oxford, where he would come into contact with Wycliffite ways of thinking, but more than this it is impossible to state with any certainty.

¹ See Appendix.

Description of the MS.

The MS. from which the following transcript has been made occurs in the Harleian collection in the British Museum, and is catalogued as No. 2324. It is a small duodecimo volume, the pages measuring 5.6×3.8 inches, and contains 128 folios. In addition there are four folios at the beginning and two at the end ruled ready for the scribe, but unused. It is written on vellum, and the handwriting is neat and legible. There are few scribal errors, and the mistakes made have been almost invariably corrected by the scribe himself. The MS. is not illuminated, but the headings of the chapters and the initial letter of the first word of each chapter are written in red. The Latin quotations, which occur frequently, are generally underlined in red. Attention is called to important points in the MS. by marginal notes: *nō* (*nota*), *nō. bñ.* (*nota bene*), 'be war', or a hand with an outstretched forefinger, are the most usual.

Punctuation, &c. The MS. is punctuated, and the original punctuation has been preserved, except where some alteration seemed advantageous in order to make the meaning clearer. Capital letters are occasionally used for proper names. In the transcript, modern usage has been conformed with in this respect.

Contractions. Many of the shorter words are abbreviated in the MS., and the Latin quotations show the contractions usually employed by the mediaeval scribe. All the contracted words have been expanded in the copy, the letters supplied being printed in italics.

Grammar.

The phonology and grammatical forms of the text are those of the East Midland Dialect, at that time becoming the standard, and do not differ markedly from those of Wycliffe's works or the Wycliffite Bible-translation.¹

A few Northern features occur, such as the frequent noun plural in *-is*, the occasional substitution of *v* for *w* initially, and the use of the preposition *tīl* = *to*. The strong past participle regularly

¹ Gasner, *Beiträge zum Entwicklungsgang der neuenglischen Schriftsprache auf Grund der mittenglischen Bibelversionen* . . .

ends in *-n* as in Northern and North Midland, even in such forms as 'bounden', 'soungen', which often lost the *-n* in Midland.¹ On the whole, however, Northern characteristics are less common in the *Lanterne of Ligt* than in the *Apology for Lollard Doctrines*, another anonymous Lollard tract of about the same date.²

The comparatively late date of the text is indicated by the frequent disregard of the final unaccented *-e*, which was regularly silent in the North before the end of the fourteenth century, and became so in the Midland dialect by the middle of the fifteenth. Thus in the strong plural and the weak declension of the adjective, where final *-e* tended to survive longer than in the noun or verb, forms with and without *-e* occur side by side.

In the strong verbs, levelling of the stem form occurs in the preterite plural where this had a distinctive form in Old English, and several old strong verbs have become weak.

¹ Morsbach, *Über den Ursprung der neuenglischen Schriftsprache*, § 7. 19.

² Siebert, *Untersuchungen über 'An Apology for Lollard Doctrines'*, pp. 38-40.

[*This study of the Lanterne of Ligt was presented in an extended form for the degree of M.A. in the University of London.*]

þE LANTERNE OF LIȜT

Take ȝe of oure graciouse God ⁊ þis litil tretise þat here is Fol. 1 a
offrid ⁊ þe which is clepid a lanterne of liȝt ⁊ for ȝe schal se þise
þingis þerbi ||

Capitulum .I. Of a prolog ||

5 Capitulum .II. Of a peticioun ||

Capitulum .III. What is anticrist in general ⁊ wiþ sixe con-
diciouns ||

Capitulum .IV. What is anticrist in special ⁊ wiþ hise þre
parties ||

10 Capitulum .V. What is anticrist in special ⁊ wiþ .V. condiciouns ||

Capitulum .VI. What is þe chirche conli propriid to God ⁊ wiþ hir
names licknessis & condiciouns ||

Capitulum .VII. What is þe material chirche ⁊ wiþ hir oun-
mentis ||

15 Capitulum .VIII. Of good & yuel ⁊ comyng to þis material
chirche ||

Capitulum .IX. Of discrescioun to knowe ⁊ þe good from þe
yuel ||

20 Capitulum .X. How þe good of þe secounde chirche ⁊ acorden wiþ
þe good of þe firste chirche ||

Capitulum .XI. Of ioie in tribulacioun ||

Capitulum .XII. Of þe fendis cautels. bi whiche he pursueth in
hise membris ⁊ þe kēpers of Goddis heestis ||

Capitulum | .XIII. What is þe fendis chirche ⁊ wiþ hir Fol. 1 b
propurtes ||

PROLOG

Pis is þe prolog. Capitulum .Im.

The author
prays for
grace to
keep the
way of truth
in these
days of
tribulation.

God þat is good in him silf. faire in hise aungelis. merveilouse in hise seintis. and merciful vpon synners. haue merci on vs now & euer / and ȝyue vs grace to holde þe weye of truþe. in þise daies of greet tribulacioun || For now manye þat semeden to haue be stable in vertu. fallen from her holi purpose. dredyng losse of worldli goodis & bodili peyne as Crist seiþ. Mat. xxiv^o. '*Quoniam habundabit iniquitas. refrigescet caritas multorum*'¹ / þat is to seie. þe greet plente and habundaunce of wickidnesse. schal kele or make coolde. þe charite of many.² For now þe deucl hap 10

The unity of
Christendom
is impaired
by Anti-
christ.

marrid þis world. bi his leestenaunt anticrist þat men ben born aboute in diuerse douȝtis. as wawis of þe see / wrechidli diuidid Fol. 2 a in wonderful opyniouns. iche neizbore wiþ opir || But | Seint Poul sett oon acorde. in al cristendom & seiþ. Eph. iv^o. '*Vnus dominus vna fides vnum baptisma*' || þat is to seie. þer is but oo lord. þat alle men schulden drede & loue / oo feiþ. þat alle men schulden bileue wiþouten chaungyng / oo baptem or cristendom. þat alle men schulden kepe wiþouten defouling || Alas hou is þis oonhed or vnite broken. þat men vnruled walken aftir her lustis. as beestis in þe corne. certis þe wickid man þat Crist spekiþ of. hap done þis dede / Mat. xiii^o. '*Inimicus homo superseminauit zizania*'³ || þat is to seie. þe enemy of God hap sown taaris. vpon þe seed of Iesu Crist⁴ || Þis wickid man is anticrist. þat clowtiþ his lawis as roten raggis. to þe clene cloþ of Cristis gospel / & wakip in malise as Iudas childe. whilis Symon slepiþ & takip 25 noon hede || O þou wickid man. is þer ony opir þat may saue

¹ Vulg. Matt. xxiv. 12.

² W. V. 'And for wickidness schal be plenteous, the charite of manye schal wexe cold.'

³ Vulg. Matt. xiii. 25 '*Inimicus eius superseminavit zizania*'; but v. 28 '*Inimicus homo hoc fecit*.'

⁴ W. V. 'His enemy cam and sew above dernel (or cokil) in the midil of whete.' 1338, 'His enemy cam and sewe above taris,' etc.

- soulis þan Crist Iesu? God seiþ bi þe mouþe of Moyses. Deut^o. xxxii^o. ‘*percuciam & ego sanabo & non est qui de manu | mea* Fol. 2 b
possit eruere’¹ || þat is to seiþ. I schal smyt & I schal heele.’ &
 þer is non þat mai skape fro myn hand² || Who haþ þe keies of
 5 Dauip to opyn heuene ȝatis.’ & þanne noon opir closiþ to close.’
 & þanne noon opir opyneþ? Seint Jon seiþ, Apoc. iii^o. ‘*Sanctus &*
verus habet clauem dauid qui aperit & nemo claudit. claudit &
nemo aperit’³ || þat is to seiþ. Holi & trewe Crist Iesu haþ þe
 keie of Dauip þe whiche opineþ & noon opir closiþ / closiþ.’ &
 10 þanne noon opir opineþ.’ / who dingeþ down and þanne no man
 rerip / who rerip.’ & þanne no man dingeþ down. Iob seiþ. xii^o.
 ‘*Si destruxerit nemo est qui edificet.*’ si incluserit hominem nullus
 est qui apariat.’⁴ || þat is to seiþ. whanne þe Lord God haþ distroied.’
 þer may noon opir biȝde / & whanne þe Lord God stressiþ a man in þe
 15 prisoun.’ þer mai noon opir delyuer him. ne quite him from hise
 boondis⁵ || And þerfore in þe vertu of þis name Iesu.’ stondiþ al mannes
 saluacioun / as it is writen. Actus iv^o. ‘*Nec enim aliud nomen est*
sub celo datum hominibus vnde oporteat nos saluos fieri’⁶ || Seint
 Petir seiþ. þer | is noon opir name vndir heuene ȝyuen to men.’ Fol. 3 a
 20 but þis name Iesu. in þe whiche it bihoueþ vs to be made saaf /
 for oonli in vertu of þis name.’ comeþ remysioun of synnes / as it
 is writen Luc. xxiii^o. ‘*Oportebat predicari in nomine eius peni-*
tenciam & remissionem peccatorum in omnes gentes’⁷ || þat is to
 seiþ. It bihoued to be prechid among alle folkis.’ penaunce &
 25 remissioun of synnes in þe name of Iesu || Art not þou þanne
 a wickid man. a foultid schepard, a cruel beest. þe sone of per-
 dicioun & anticrist him silf. þat pretendist in þee & in þi membris
 to bynde & lose. to blesse & curse. beside þis name Iesu? Peple
 wiþouten noumbre.’ folowyng þee & þi diuided lawis.’ ben diuidid
 30 from Crist Iesu / & gon wiþ þee blyndlingis.’ to helle for euer-

Christ the
only means
of salvation,

but Anti-
christ leads
men astray
by pretend-
ing to diuine
powers ;

¹ Vulg. Deut. xxxii. 39.

² W. V. ‘I schal smyte & I schal heel, & there is not that fro myn hoond may delyver.’ 1388, ‘I schale smyte, and I schal make hool; and noon is that may delivere fro myn hond.’

³ Vulg. Apoc. iii. 7 ‘Haec dicit Sanctus & Verus qui habet,’ etc.

⁴ Vulg. Job xii. 14.

⁵ W. V. ‘If he destroeþ, no man is that bilde up; if he inclose a man, no man is that opene.’ 1388, ‘If he destrieth, no man is that bildith, if he schitteth in a man, noon is that openeth.’

⁶ Vulg. Act. iv. 12 ‘Nec enim aliud nomen est . . . in quo,’ etc.

⁷ Vulg. Luc. xxiv. 47.

more / And þis is greetli to sorow. so ferforþe / þat Crist makip
mornyng þervpon & seiþ. Ion vº. '*Ego veni in nomine patris mei*
& non accepistis me.' si alius venerit in nomine eius illum

Fol. 3 b accipietis'¹ || þat is to seie. | I haue comen in þe name of my
fadir.' & 3e haue not taken me / whanne anopir comeþ in his 5
owene name.' him 3e schal take /² And þis is anticrist as seint
Ion Crisostum seiþ vpon þis gospel.³ Mat. xiº. 'Tu es qui
uenturus es an alium expectamus'³ || For who þat wole not
resceyue Crist.' in peyne of synne he is compellid & constreyned
to resceyue anticrist || Perfore in þis tyme of hidouse derknes 10
somme seeken þe lanterne of lizt. of þe whiche spekip þe prophete.
Ps. cxviii. '*Lucerna pedibus meis verbum tuum*'⁴ || þat is to seie.
Lord þi word is a lanterne to my feet.⁵ / For as fer as þe lizt of þis
lanterne schineþ.' so fer derkness of synne & cloudis of þe fendis
temptaciouns vanischen away & moun not abide / And algatis 15
whanne þe lanterne liztneþ into þe hert.' it purgeþ & clensip from
corrupcioun / it swagip & heelip goostli soris / As þe wise man
seiþ. Sap. xviº. '*Neque herba neque malagma sanauit illos*'

Fol. 4 a sed | *omnipotens sermo tuus domine qui sanat vniuersa*'⁶ || þat is
to seie. Neipir herbe ne plaistir hap helid hem.' but Lord þi 20
mizti word þat heelip alle þingis /⁷ For Lord whanne þou diedist
vpon þe cros.' þou puttidist in þi word þe spirit of lijf / & 3auest
to it power of quickenyng.' bi þin owene preciose blood. as þou
þi silf seist. Ion. viº. '*verba que ego locutus sum vobis spiritus*
& vita sunt'⁸ || þat is to seie. þe wordis þat I speke to 3ow.' þei 25
ben spirit & lijf ||

¹ Vulg. Joh. v. 43.

² W. V. 'I cam in the name of my fadir, & 3e token not me. If another
schal come in his owne name, 3e schulen receyue him.'

³ Vulg. Matt. xi. 3.

⁴ Vulg. Ps. cxviii. 105.

⁵ W. V. 'Lanterne to my feet thi woord.' 1388, 'Thi word is a lanterne
to my feet.'

⁶ Vulg. Sap. xvi. 12 '*Neque herba neque malagma sanavit eos, sed tuus,*
Domine, sermo qui sanat omnia.'

⁷ W. V. 'Forsothe neither erbe, ne plastre helde them; but thi word, Lord
that heleth all thingus.'

⁸ Vulg. Joh. vi. 64.

^a S. Ioan. Chrysostomus, *Homilia XXVII in cap. Matt. xi* (Opera, ed.
1547, tom. ii, col. 913).

therefore
true
believers
seek the
Lantern of
Light—
God's word.

Of a peticioun. || Capitulum .II^m. ||

- Dere frendis helpe me wiþ 3oure preiere ⁊ anentis almiȝti God / The author asks his friends to pray that the Holy Spirit may say through him in setting forth the Word,
 For seint Iame seiþ / v^o. ‘*Multum valet deprecacio iusti assidua.*’¹ || þat is to seiþ. þe bisi preier of þe riȝtwise ⁊ is miche worþe² || þis
 5 3oure axing & 3oure desire ⁊ is ful chargouse to me / but anentis Spirit may say
 God ⁊ no þing is vnpossible. as Crist seiþ / Mat. xix^o. Mar. x^o.
 Luc. xviio³ / And in þis feiþ Isaie seid. xxvi^o. ‘*Deus ipse opera-*
tur omnia opera nostra in nobis’⁴ || þat is to seiþ. þe Lord God through him in setting forth the Word,
 him silf worchip | alle oure werkis iu vs⁵ || Faile we not God Fol. 4 b
 10 þanne in good luyng ⁊ he mai not faile to ȝyue vs suche wisdom
 as is nedful to vs / & also to sterve yne oure toung. & ȝyue vs trewe
 organ of redi eloquens to edifyng of cure neizbour as Crist seiþ
 Mat. x^o. ‘*Non enim vos estis qui loquimini ⁊ sed spiritus patris*
vestri qui loquitur in vobis’⁶ || þat is to seiþ. Forsoþe it arne not
 15 ȝe þat speken but þe spirit of 3oure fadir þat spekiþ in ȝou / For
 þe apostlis of Crist & opir seintis ⁊ weren not graduat men in scolis / even as it inspired the unlearned Apostles and Saints,
 but þe Holi Goost sodenli enspirid hem ⁊ maden hem plenteuous
 of heuēli loore. & þei þat han traueilid in deedli lettirs ⁊ mekid
 hem silf as symple ydiotis as seint Ierom seiþ / ‘*Predicadores*
 20 *illiterati mittuntur ad predicandum vt fides credencium. non* as affirmed by the Fathers.
virtute humana sed eloquencia & virtute dei fieri putaretur’
 Hec Ieromus super Mat. li^o. Io^a þat is to seiþ. prechours
 vnlettrid ⁊ ben sent for to preche þat þe feiþ of trewe
 bileuars ⁊ schulde be hopid to be brouȝt in / not bi mannes | vertu ⁊ Fol. 5 a
 25 but bi speche & doctrine of God / And so seiþ seint Austin
 writing to Symplician || ‘*Quid patimur? quid audimus? surgunt*
indocti & celum rapiunt ⁊ nos cum doctrinis nostris in infernum
dimergimur’ ||^b þat is to seiþ. what suffren we? what heeren we? No/a
 vntauȝt men risen & cacchen heuene. & we wiþ oure clergie ben

¹ Vulg. Jac. v. 16.² W. V. ‘The contynuel prayer of a just man is miche worth.’³ Vulg. Matt. xix. 26, Marc. x. 27, Luc. xviii. 27; W. V. ‘Anentis God alle þingis ben possible.’⁴ Vulg. Isaiax xxvi. 12 ‘Domine, dabis pacem nobis: omnia enim opera nostra operatus es nobis.’⁵ W. V. ‘Alle forsothe oure werkis thou wroȝtist in us.’⁶ Vulg. Matt. x. 20.^a S. Hieronymus, *Comment. in Evan. Matt.*, Lib. I, cap. iv, v. 19, 20 (Migne, tom. 26, col. 33).^b Augustinus, *Confessiones*, Lib. VIII, cap. viii (Migne, tom. 32, col. 757).

drowned to helle || And seint Gregor in hise morals ⁊ affermeþ þis sentence & seiþ / Sicut incarnata veritas in predicacione sua pauperes symplikes & ydiotas elegit ⁊ sicut e contra antichristus ad predicandum falsitatem suam astutos & dupplices & huius mundi sapienciam habentes electurus est^a || þat is to seie. riȝt as troupe 5. incarnat. þat is Crist in manhood chase pore symple & ydiotis to his prechyng / so aȝenwarde anticrist is for to chese ⁊ sturdi & duble men / & hauyng þe wisdom of þis world ⁊ for to preche his falshede / Hauē we þanne ful feiþ ⁊ in þis Lord Iesu wiþ perfite lyuyng / & þis Lord þoruȝ | ȝoure preiour ⁊ schal lede þis werke 10 aftir his owene plesauce / & bring it to a perfite ende to his owene worschip ⁊ & profite of hise seruauantis ||

Christ
through
their

Fol. 5 b
prayers
shall bring
the work to
a perfect
end.

What is anticrist in general wiþ .VI. condiciouns /

Capitulum .III^m.

Antichrist
in general
is every one
who lives
contrary to
Christ.

To speke in general ⁊ þat is in moost in comune / anticrist is 15 euery man ⁊ þat lyueþ aȝen Crist / as seint Ion seiþ. Ion. ii^o. 'Nunc autem sunt multi antichristi'¹ / þat is to seie. forsoþe now ben manye anticristis² / And þefore seiþ seint Austin. who þat lyueþ contrarie to Crist ⁊ he is an anticrist / be þou wiþynne be þou wiþoute ⁊ þou lyue contrarie to Crist. þou arte but 20 chaff^b / of þe whiche chaff Crist. Mat. iii^o. 'Paleas autem comburet igni inextinguibili'³ / þat is to seie. Forsoþe þe chaff schal brenne ⁊ wiþ fire þat mai not be quenched⁴ / for it schal brenne & neuer quenche / & þe soule þat is chaff ⁊ schal euere suffre & neuer die. as þe prophete seiþ. Isaie. ix^o. 'Omnis violenta predacio 25

Such souls
shall be
burned as
chaff.

Fol. 6 a cum tumultu & omne vestimentum commix-[-]tum sanguine erit in combustionem & cibus ignis'⁵ || þat is to seie. euery proud soule. þat risiþ in swelling aȝens his God / & euery bodi þat is defouled ⁊ in glotenye & in leccherie / schal be in to sweyling ⁊

¹ Vulg. 1 Joh. ii. 18 'Nunc antichristi multi facti sunt.'

² W. V. 'Now many antecristes ben made.'

³ Vulg. Matt. iii. 12.

⁴ W. V. 'But chaffis he schal brenne with fyr unquencheable.' 1388, 'But the chaffe he schal brenne with fier that mai not be quenched.'

⁵ Vulg. Isaiax ix. 5 'Quia omnis violenta praedatio cum tumultu et vestimentum mistum sanguine,' etc.

^a Gregorius Magnus, *Moralium* Lib. XIII, cap. x. 13 (Migne, tom. 75, col. 1023).

^b Augustinus, *Ep. Ioan.*, Tract. III. 89 (Migne, tom. 35, col. 2001, 2002).

mete of þe fire¹ / As if he schulde seie. þe bodi & þe soule dampned / schullen feed and norische þe fire / þe whiche schal euere brenne hem wip moost greuous peyne.

Sixe synnes þer ben / azen þe Holi Goost / þat turnen þe
5 wrecchid soule / in to þis chaff / But þe philosophur seip. 'Nullum malum vitatur nisi cognitum' / þat is to seie. þer is non yuel fled / but if it be knowen / & þerfore we schullen name hem / in þis
litol tretise / for þe more lernyng / of smale vndirstondars ||

Nota bene
Six sins
against the
Holy Ghost
cause this.

þe firste of þise synnes is presumpcioun. þat is hiȝe bolnyng
10 of þe spirit / wipouten drede of Goddis riȝtwisenesse / and of þis synne al manere malice & wickidnes cacchip roote / þat regnep among mankynde in lewid | or in lerned. for þe wise man seip
Ecc. i. 'Qui non timet non poterit iustificari' ² || He þat dredip not / he mai not be made riȝtwise ³ / Forsope in whom so þat þis
15 synne of presumpcioun hap noo lordschipe / in him þe deuel is ouercomen. for it is writen. Ecc. xvo. 'Qui timet deum faciet bona' ⁴ || He þat dredip þe Lord / schal do good pingis / & þerfore seip þe Holi Goost ⁵ Ecc. xxvii^o. 'Si non in timore domini tenueris te instant. cito subuertetur domus tua' ⁶ / || þat is to seie. but if
20 þou holde þe bisili in þe drede of þe Lord / þin hous schal soone be turned vpsodoun / þat is. þi bodi & þi soule schullen be turned from God : into þe fendis seruice ||

I. Presump-
tion.

Fol. 6 b

þe secounde synne is desperacioun opir wanhope. þat is ouere litil
triste on þe merci of God || Seint Austin seip. 'Amare & timere
25 sunt due ianue vite' || Drede of Goddis riȝtwisenesse. & hope of Goddis merci / ben twoo ȝatis of lijf / for bi hem we entreu here in to grace / and aftir in to blisse. as þe prophet seip. Ps. cxlvi. 'Bene placitum est Domino super timentes eum' / & in eis qui | sperant super misericordia eius' ⁷ || It is wel plesid vnto þe Lord
30 vpon hem þat dreden him : & in hem þat tristen on his mercy ⁸ || And azenwarde. presumpcioun & desperacioun / ben twoo ȝatis of

II. Despair.

Fol. 7 a

¹ W. V. 'For eche violent reuyng with noise, & clothing mengd with blod shal be in to brennyng, & mete of fyr.'

² Vulg. Ecclesiasticus i. 28 'Nam qui sine timore est, non poterit iustificari.'

³ W. V. 'For who withoute drede is, shal not moun be iustified.' 1383, 'He that is without drede, mai not be iustified.'

⁴ Vulg. Ecclesiasticus xv. 1.

⁵ MS. holgoost.

⁶ Vulg. Ecclesiasticus xxvii. 4.

⁷ Vulg. Ps. cxlvi. 11.

⁸ W. V. 'Wel plesid thing is to the Lord upon men dredende hym; and in hem that hopen on his mercy.' 1388, 'It is wel plesaunt to the Lord on men that dreden him; and in hem that hopen on his mercy.'

deep / bi þe whiche men entrien / in to synne & cumbraunce / & aftir in to þe peyne of helle / wiþouten ende / Seint Ion techiþ vs loore aȝen þis synne / & seiþ. Ion iiº. 'Filioli mei hec scribo vobis vt non peccetis. sed & si quis peccauerit aduocatum habemus apud patrem Iesum Christum iustum & ipse est propiciacio pro peccatis 5 nostris. non pro nostris tantum sed pro tocius mundi' ¹ || Mi litil sones. þise þingis I write vnto ȝou / þat ȝe synne not in þe synne of dispeire / but if it be so / þat ony of vs haue synned / we haue avoket anenst þe fadir / Iesu Crist oure iust lord. & he is þe mercy-asker for oure synnes / not oonli for oure synnes / but also 10 for þe synnes of al þe world ² || Iesu is for to seiȝe. a sauour in oure tung / for he hap plente of medicyn. to saue all mankynde if þei wolde take þis medicyn / & be saaf / for Gregor seiþ / Se
Fol. 7 b *ipsum in-terimit qui precepta medici obseruare non vult. He sleep him silf: þat wole not kepe þe biddingis of his leche* || 15

III. Hard-
ness of
heart and
obstinacy.

þe pridde synne is obstinacioun or hardnes of herte / þe whiche wole not be contrit. for conpunccioun / neiþir be made softe wiþ pite / ne mevid wiþ preiours ne þretingis / & settiþ nouȝt bi betingis / It is vnkynde aȝen good dedis / vnfeifful to counseils / feeris & wood in doomes / vnschamefast in foule þingis / neiþir feerful in 20 perelis / neiþir manful in manhod / foolhardi aȝens God / forȝetil of tyme þat is passid / necligent in tyme þat is present / not purueiȝng for tyme þat is to cum / And schortli for to seiȝe. þis is þat synne / þat neiþir drediþ God ne schameþ man || þus seiþ seint Bernard .V. distinceioun iiiiiº / A medicyn for þis hard herte / techiþ Lincoln 25 where he seiþ. diccio CVI. 'Cor durum debet conteri in mortuario petrino graui pila. mortarialum sunt vulnera christi. pila ex timore pene peccati' || An harde herte wolde be braied in a mortar wiþ
Fol. 8 a an hevi pes-|tel / þis mortar is þe bodi of Crist: hoolid or woundid in his passioun / þis pestel is þe drede of dampnacioun / 30 þat folowiþ aftir þis synne || Þar ne þus þou obstinat man. þou endurid man in synne. þou hard hertid wrecche / neiȝe þou to þe bodi of Crist / & for drede of dampnacioun / conforme þee to Cristis passioun ||

¹ Vulg. 1 Joh. ii. 1.

² W. V. 'My litil sones, I wryte to ȝou these thinges, that ȝe synne not. But and if ony man shal synne, we han avoket anentis the fadir, Jhesu Crist iust, & he is helpyng for oure synnes; sotheli not onely for oure but also for of al the world.' 1388, 'My litil sones . . . we han an advocat anentis the fadir, Jhesu Crist, and he is the forȝyuenes for oure synnes.'

- De fourþe synne is fynali inrepentaunt : þat is he þat wole <sup>III. Im-
penitence.</sup> neuer do verri penaunce / but contynueli lediþ his lijf : aftir þe desiris of his fleische / ouercomen wiþ þe fende : & þe fals world || For no man doþ verri penaunce to God. but he þat fulli leueþ
- 5 þat synne : for þe whiche he suffriþ penaunce / þus seiþ seint Austin / But for þei holden it miche worschipe : to write her names in þe erþe / þei maken a feyned schrifte to a prest : & taken part of sacramentis / þei bilden chirches wiþ oper ournmentis : & fynden prestis to rede & syng / þei releuen þe pore nedi : & menden
- 10 placis þat ben perilous / but stille þei lien harde | congelid as ^{Fol. 3 b} froost : in oolde custum of synne || To pise vnrepentaunt men : spekiþ Gregor moost scharpli in hise pastorals. vpon þis tixte. Mat. viº. ‘Nonne anima plus est quam esca : & corpus plus quam vestimentum’¹ || wheþir is not þe lijf more þan mete : & þe
- 15 bodi more þan cloþe ? Vpon þis seiþ þis doctour ‘Qui cibum vel vestem pauperibus largitur & anime vel corporis iniquitate polluitur quod magis est contulit culpe quod minus est contulit iusticie / sua dedit deo : se ipsum diabolo’^a / He þat 3yueþ mete or cloþe : to þe pore nedi / & is pollutid or defoulid : in wickidenesse of bodi
- 20 & of soule / þat þing þat is moost he 3yueþ to synne / þat þing þat is leest he 3yueþ to riztwise­nesse / hise goodis he 3yueþ to God : him silf to þe deuel / for he settiþ more prijs bi worldli riches­se : þan he doþ bi þe bodi or þe soule / & loueþ moost þat God loueþ leest : wherfore his loue is turned to hate || God haþ 3ouun to
- 25 man : fyue preciose | 3iftis. þe leest of alle is worldli goodis / ^{Fol. 9 a} betir þan pise is mannes bodi : þat God haþ dowid wiþ kyndeli strengþis / & grauntid in resoun to vse þis world : him silf to chastise. clooþe & feede / Abouen pise tweyne is mannes soule : þat beriþ Goddis ymage & his licknes || Lord what profite were it
- 30 to wynne þis world : & putt peirement to þis soule ? & þe bodi is a wlatful careyn : whanne þe soule is goo þerfro / But Goddis grace passiþ pise pre. for where þis failiþ. no wisdam availiþ || Loke pise ben not mys dispendid : neiþir worche oony þing biside þer ordir / but þat þei strecche alle to oo ende : to wynne þe fifte :
- 35 þat is þe blisse of heuene for euere || Þou þat chaungist þis ordir

¹ Vulg. Matt. vi. 25.^a Gregorius Magnus, *Regulae Pastoralis Liber* xlii (Migne, tom. 77, col. 85).

vpsodoun? seint Poul axiþ þis questioun of þe. Ro. iiº. ‘An diuicias bonitatis eius & paciencie & longanimitatis contempnis? Ignoras quoniam benignitas dei ad penitenciam te adducit / secundum autem duriciam tuam & cor impenitens thesaurizas tibi | iram in die ire & reuelacionis iusti iudicii dei qui reddet vnicuique secundum opera eius’¹ || Wheþir dispisist þou þe richessis of þe goodnes & pacience & longabiding of þi God? knowist þou not þat þe goodnes of God? lediþ opir dryueþ þee to penaunce? forsoþe aftir þin hardnes & þin vnrepentaunt herte. þou tresourist to þee wrappe? in þe dai of wrappe / & schewing of riȝtwise iugement of God. þat schal zelde iche man? aftir hise werkis² ||

V .Envy.

Þe fifþe synne is envie? of þi broþeris grace / as whanne þi neizbour is wise, wel gouerned, preisid or born vp. riche, welþi. strong, faire, or vertuouse in greet habundaunce of grace. þanne þis enuiose man. sclaudriþ. vpbreidiþ. reproueþ. dispisiþ. 15 hatiþ. & hyndriþ. scorneþ. & pursueþ. to defoule & waast his broþeris goodis þat ben goostli gracis? as miche as he mai? as þe wise man seiþ || Prou. xiiiº. ‘Ambulans recto itinere & timens deum. despicitur ab eo qui infami graditur via’³ ||

Fol. 10 a A man walking in | þe hiȝe weie & dreding God? is dispisid of 20 him þat walkiþ in þe wrong weye /⁴ whanne Iesu Crist kest out a deuel? from a man þat was dounb. as it is writen. Mat. xiiº. Marc. iiiº. Luc. xiº.⁵ anoon þis man bigan to speke: to puplische þis miracle among þe peple / Þanne scribis & pharises enuiose sectis? þat weren a fals priuat religioun / sclaudrid þat 25 Crist wrouȝt þis miracle? in Belsabub þat was prince of deuelis ||

As the
Scribes and
Pharisees
slandered
Christ for
envy,

¹ Vulg. Rom. ii. 4, 5.

² W. V. ‘Wher thou dispisest the richessis of his goodnesse & pacience & longe abiding? Unknowest thou, for the benygnyte (or good wille) of God ledith thee to penaunce? Forsothe aftir thi hardnesse & unrepentaunt herte, thou tresourist to thee wrappe in to the day of wraththe & of schewyng of the riȝtful dom of God, that schal zelde to ech man up his workis.’ 1388, ‘Whether dispisist thou the richessis of his goodnesse, and the pacience, and the long abiding? Knowist thou not, that the benygnyte of God ledith thee to forthenkyng? But aftir thin hardnesse and unrepentaunt herte, thou tresorist to thee wraththe in the dai of wraththe and of schewyng of the riȝtful doom of God, that schal zelde to ech man aftir his werkis.’

³ Vulg. Prov. xiv. 2.

⁴ W. V. ‘The goende in riȝt weie, & dredende God is dispisid of hym that goth in the evel losid weie.’ 1388, ‘A man goynge in riȝtful weie and dredinge God, is dispisid of hym that goith in a weie of yuel fame.’

⁵ Vulg. Matt. xii. 22; Marc. iii. 11, 12; Luc. xi. 14.

Belsabub is to seie a god of flizes.' or ellis a god þat makip discorde / Lord sipen þise sectis dursten seie.' þus to Crist heed of mannis soule / hou miche werre schullen þey moun dore seie.' to hise hous-meyne? Þus prelati & freris in þise daies.' ben traueilid
5 wiþ þis synne azen þe Holi Goost / & schamfulli slaundren her symple briþeren.' þat casten yuel maners from her soule / or prechen þe gospel to Cristis entent.' to turne þe peple to vertuouse lyuyng || Þei seien þis man hap eten | a flize.' þat ȝyueþ him lore Fol. 10 b of Goddis lawe / þis is more foule to eete a flie.' þan to be a god
10 & chare þise flizes / Þus han þey brouzt her malice aboute.' to slaundir for Lollardis þat speken of God / & dryuen þe peple from þe feip.' þat durne not worche ne speke for slaundir / but certis þey ben not worþi Crist.' þat stonyen for barkyng of þise houndis / for noon is worþi to be wiþ þis Lord.' þat schameþ his
15 seruise in wel or in woo / & suche men schewen hem traitours to God.' þat wiþ her slaundris hindren her briþeren / & seyn þe fende mai & wil.' make wise hise membris þat seruen him in synne / but so wole not Crist hise loued seruauantis.' þat lyuen in clenness to serue him in vertu || O I preie ȝou.' who hard euer
20 a fouler blasfemye? certis þis dispit strecchip vnto þe godhed.' to be punyschid in þe dai of iugement / for Goddis lawe techip. Prou. iii. 'Noli prohibere benefacere qui potest si vales & ipse benefac.'¹ || Forbede him | not þat mai wel do.' but if þou mai do Fol. 11 a wel þi silf² || Þat a prest schulde not be lettid.' to preche þe
25 troupe / ne Goddis peple to speke of her bileue.' is opunli tauzt in þe book of Numeri xi.³ || Þere it is rad.' þat Heldad & Medad prophecied albeit þat þei weren not lisensid bi Moises || Iosue þe mynyster of Moises. and chosen of manye.' grucchiden aȝens þise men. & mad his pleynt to Moises / & Moises seide. whi art þou
30 enuiose for me? who mai werne þat alle þe peple prophecie. & God graunt his spirit to hem? þis is confermed in þe gospel of oure Lord Iesu Crist.' boþe in Mark ix. & in Luc. ix. 'Magister vidimus quemdam in nomine tuo demonia eicientem qui non sequitur nos & prohibuimus eum / Iesu autem ait / Nolite pro-

so prelates
and Friars
slander
Lollards.

But no
priest
should be
letted from
preaching
the truth.

¹ Prov. iii. 27 'Noli prohibere benefacere eum qui potest,' etc.

² W. V. 'Wile thou not forfenden hym that mai wel don, if thou maist, and thiself wel do.' 1388, 'Nil thou forbede to do wel him that mai: if thou maist, and do thou wel.'

³ Vulg. Num. xi. 24-30.

Fol. 11 b

hibere eum ¹ || Seint Ion euaungelist seide vnto Crist. Maister
 we han sen a man casting out deuelis in þi name. þat sweþ not
 vs. & we han forboden him / forsoþe Iesu seide. Nile 3e werne
 him or forbeede him ² || Alas howe dorne oure bischopis for
 schame. offende | azens þise boþe Goddis lawes / & docke her 5
 prestis on euery side. to 3yue hem a charge. & priue hem per
 office || What is to be sett biforne þe bodi of Crist þat prestis
 sacren? And sipen þei treten Cristis bodi. niche raþer seiþ Ierom
 þei schullen preche & blesse þe peple. Hec dist. 99^a. But here
 þe enemyes of trupe obiectun & leyn for hem Poul. where he seiþ 10
 Ro. x^o. 'Quomodo predicabunt nisi mittantur' ³ || How schullen
 þei preche but if þei be sent? wiþ þis þei blynden mani folk.
 kutting þe sentence from þe wordis / for Poul meneþ þat prestis
 schulde preche. for þei ben sent / boþe of God & of þe bischop.
 for to do þat office || And þe maister of sentence in his fourþe 15
 book & þe XXIII. dist. seiþ / It is þe office of a deken. to preche
 þe gospel ^b / þanne bi more strengre resoun. it perteyneþ to a
 prest / For seint Ierom & seint Beede acorden togider & seyn /
 Sicut in forma apostolorum est forma episcoporum. ita in septua-
 ginta duobus discipulis est forma presbiterorum / Riht as in þe 20
 apostlis is þe forme of bischopis. so in þre score & twelue dis-
 ciplis. is þe forme | of prestis / But Crist 3aue charge boþe to þise
 bischopis & also to þise prestis. & seide / Mat. x^o. 'Ecce ego
 mitto vos' ⁴ / & Luc. x^o. 'Designauit Iesus alios septuaginta duos
 & misit illos &c.' ⁵ || Loo I sende 3ou as schepe among wolues || 25
 And efte Iesu assigned þrescore & twelue. & sent hem to preche ||
 How schal þise bischopis maynten þer constituciouns. azens þer
 God & holi seintis / It schal be more suffurable to Sodom & Gomor.
 þan to þis peple þat disturblen Goddis ordinaunce ||

Fol. 12 a

¹ Vulg. Marc. ix. 37, 38.² W. V. 'Maister, we 3yzen sum oon for to caste out fendis in thi name, the which sueth not us, and we han forbedun him. Sothli Jhesus seith to him, Nile 3e forbede him.'³ Vulg. Rom. x. 15 'Quomodo vero praedicabunt,' etc.⁴ Vulg. Matt. x. 16.⁵ Vulg. Luc. x. 1.^a Gratian, *Decreti Pars Prima*, dist. xcv, cap. v (Migne, tom. 187, col. 449).^b Petrus Lombardus, *Sententiarum Libri IV*, Lib. IV, dist. xxiv. 8 (Migne, tom. 191, col. 903).

- pe sixt synne is fizing azens pe truþe / þat a man knowiþ / þat
 is. whanne pe truþe is tolde to pe gilty / pe whiche disposiþ him
 not to be amendid / þanne he makip blynde vngroundid resouns.
 wiþ sotil argumentis & foltid sophisticacioun / & dampneþ pe
 5 truþe azens his conscience / wiþ a boold forheed þat can not
 schame / as pe prophet Ieromye seiþ. iii^o. 'Frons mulieris mere-
 tricis facta est tibi / & noluisti erubescere' ¹ || A stroumpetis forhed
 is made vnto | þee / & þou woldist not be aschamed / But as Poul
 seiþ. Thimo. iii^o. 'Quemadmodum Iambres & Mambres resisti-
 10 terunt Moisi / ita & hij resistent veritati' ² || Riȝt as Iambres
 & Mambres aȝen-stooden Moises in pe siȝt of Pharo / so þise aȝen-
 stonden pe truþe corruptid men in þer mynde || And if þou wilt
 knowe what þise men ben / axe seint Peter & he wole telle þee /
 for he clepiþ hem bi þer name in his epistil / where seiþ || II. Petir ii^o.
 15 'Magistri mendaces qui introducent sectas perdicionis' ³ || Seint
 Petir seiþ. þise ben maistir liears. þat schullen bring in among
 þe peple / sectis of perdicioun. þat is of losse & deef || þouȝ ȝe rise
 wiþ Lucifer / & make ȝoure nestis among þe steris / from þens ȝe
 schullen be drawen / & þrowen to þe grounde || Whanne wole ȝe
 20 marke þe wordis of Crist / þat cursiþ ȝou for ȝoure apostasie / &
 for ȝe pullen as soxis to her hoolis / children from fadris. Crist seiþ
 to ȝou. Mat. xxiii^o. 'Ve vobis scribe et pharisei qui cir-[-]cuitis terram
 & mare &c.' ⁴ || Woo to ȝou scribis & pharises ypocritis. þat
 cumpassen aboute þe see & þe lond to make ȝou a novise / &
 25 whanne ȝe han founden him. ȝe maken him helle broond / double þan
 ȝoure silf / As pe vnkunnyngnes of Pharoos philosophurs was made
 knownen / so þe fals impunyg of pe truþe. of þise sotil ypocritis
 schal hastli be made open. || Alle men take hede to þise sixe
 synnes. for þei ben cause of batailes. discenciouns. hounger.
 30 pestelence. veniaunce. & of al maner of mischef / & at þe laste
 þise synnes ben cause whi soules ben chaff / as we seide toforne ||

VI. Fighting
against the
truth.

Fol. 12 b
Nota

This intro-
duces false
sects.

These six
sins are the
cause of
many evils,
and at last of
the ruin of
the soul.

What is anticrist in special wiþ hise þre parties.

Capitulum .IIII^m.

- But of þe greet cheef anticrist. þat passingli & in special maner
 35 bringiþ forþ fals lawes azens Iesu Crist & pretendiþ him silf moost

Antichrist
in par-
ticular.

¹ Vulg. Jer. iii. 3.

² Vulg. 2 Tim. iii. 8.

³ Vulg. 2 Pet. ii. 1.

⁴ Vulg. Matt. xxiii. 15 'Vae vobis scribae et pharisei hypocritae: quia circuitis mare et aridam,' etc.

hooli. þus techip þe Lord God bi þe prophete Isaie ix^o. 'Lóngeuus & venerabilis ipse est caput. propheta docens mendacium. ipse est cauda'¹ || A man of greet agee | & worschipful holden to þe world. he is heed and cheef anticrist / a prophete or a prechour techyng lesing. he is þe taile of þis anticrist² || Of þis taile spekip 5 seint Petir more pleyntli & seip. II. Pe. ii^o. 'Fictis verbis in auaricia de vobis negociabuntur'³ || þat is to seie. Þise ben goostli marchauntis þat schal chaffare wiþ þe peple. in feyned wordis. & wiþ her sweet likerouse speche. þei bigilen þe hertis of innocentis. for Iude seip. ii^o. 'Mirantes personas hominum questus causa'⁴ / þat is to seie. þei schal worschip þe persoones of men. bicause of wynnyng || Þis taile of anticrist schal not preche freeli Thomas Alquin seip. li^o. VII^o. ca. viii^o but for 'mammona iniquitatis' / þat is for coueitise. so ferforþe cruelli azenstonding þe prechours of troupe. þat þei schul be holden in þer daies as cursid of þe peple || 15 And seint Ion euangelist seip. Apoc. xiii^o. 'Quod nemo emet neque vendet nisi habuerit carecterem bestie'⁵ || þer schal no man in

Fol. 14 a þat | tyme bie ne selle be he boond be he free. but if he haue þe mark of þe beest. eiper in his forhed or in his rízt hond or ellis in noumbre /⁷ þat is to seie. þer schal no man preche Goddis word in þoo daies neiþer heere it. but if he haue a special lettir of lisenche þat is clepid þe mark of þis beest anticrist / or ellis þat þei maynten bi word or bi dede. or in boþe. þat his lawe & his ordinaunce is good & trewe / & worþi to be holden of þe peple || But it is ferful þat folowip aftir. Apoc. xiii^o. 'Si quis acceperit carecterem bestie &c.'⁸ || Seynt Ion seip. who þat euer worschipip þis beest

False
preachers
the tail of
Antichrist.

A Letter of
Licence the
mark of the
beast.

¹ Vulg. Isaias ix. 15 'Longaevus & honorabilis ipse est caput,' etc.

² W. V. 'The longe lyvende and the w(o)rschepefull, he is the hed, and the profete techende lesyng, he is the tail.' 1388, 'An elde man and onourable, he is the heed, and a profete techyng a leesyng, he is the tail.'

³ Vulg. 2 Pet. ii. 3.

⁴ W. V. 'And thei shulen marchaundise of þou in coueitise bi feynyd wordis.' 1388, 'And thei schulen make marchaundie of þou in coueytise bi feynyd wordis.'

⁵ Vulg. Jud. 16 'Mirantes personas questus causa.'

⁶ Vulg. Apoc. xiii. 17 'Et ne quis possit emere aut vendere nisi qui habet characterem bestiae.'

⁷ W. V. 'No man mai bye, or sille, no but thei that han the caracer, (or lettre) or the name, or the noumbre of his name.' 1388, 'No man may bie, ethir sille, but thei han the caracer, ether the name of the beest, ether the noumbre of his name.'

⁸ Vulg. Apoc. xiv. 9.

antierist. & takip þis forseid mark ⁊ he schal drink a drauȝt of þe wyn of Goddis wrappe / & he schal be turmentid in fire & brymston ⁊ in þe siȝt of holi aungelis & in þe siȝt of þe lombe / & þe smoke of her turmentrie. schal stiȝe vp in to þe world of worldis ⁊

þat is wipouten ende ¹ ||

Of þis anticrist God seiþ to þe prophete Zachare | xi^o. 'Sume ^{Fol. 14 b} tibi vasa pastoris stulti' ² || þat is to seiȝe. take þou to þee. þe vessellis of a foltid schepard / for loo. I schal suffre anticrist to be ^{The false Shepherd Antichrist.} rerid vp in lond. þe which schal not visite hem þat ben forsaken.

10 neipir he schal seke hem þat ben scatrid. neipir he schal hele hem þat ben sore ³ || O. þou foltid schepard anticrist. God seiþ þou art an ydole hauyng a bischopis habit. but neipir vertu ne spirit. lijf ne dede. þat longip to a bischop || for Poul seiþ. Rom. viii^o. 'Qui non habet spiritum Christi nec est eius' ⁴ / He þat hap not þe

15 spirit of Crist ⁊ he is not his seruauȝt. ⁵ albeit þat he haue þe outward tookenes / & perfore seiþ seint Ion. Apoc. xvi^o. 'Quintus angelus effudit phiolam suam super sedem bestie &c.' ⁶ / þe fiȝpe aungel pourid þis cruet vpon þe seete of þe beest ⁊ his rewme is made derke / & þei eeten her toungis togidir for sorow. & þei

20 blasfemeden God of heuen for her sorowis & her woundis. & þei diden no penaunce of her dedis ⁷ / þat is to mene | Archbischopis ^{Fol. 15 a} & bischopis. ben þe seet of þe beest anticrist ⁊ for in hem he sittip & regnep ouer opir peple. in þe derknes of his heresie & in þis þei deliten hem. magnifyng wiþ her tungis her fals ordinaunce ⁊ þe

¹ W. V. 'If ony man shal worschipe the beest, and the image of it, and take the tokne in his forhed, or in his hand, & þis shal drinke of the wijn of Goddis wrath . . . and shal be tourmentid with fiȝr and brunston, in the siȝt of holy aungelis, and before the siȝt of the lomb. And the smoke of her tourmentis shal stiȝe up in to worldis of worldis.'

² Vulg. Zach. xi. 15.

³ W. V. 'ȝit take to thee vessels of a foltishe sheperd; for loo! I shal reyse a sheperd in erthe whiche shal not visite forsaken thingus, . . . and shal not heele the broken togydre.' 1388, 'ȝit take to thee vessels of a fonned scheepherde; for lo! I shal reise a scheepherde in erthe,' etc.

⁴ Vulg. Rom. viii. 9 'Si quis autem spiritum Christi non habet, hic non est eius.'

⁵ W. V. 'If ony hath not the spirit of Crist, this is not his.'

⁶ Vulg. Apoc. xvi. 10.

⁷ W. V. 'The fyvethe aungel shedde out his viole on the seete of the beest, and his kingdom is maad derk, and thei eeten togydere her tunges for sorowe, and thei blasfemedem God of heuen, for sorowis and her woundis; and thei diden not penaunce of her werkis.'

whiche is sorow to men of trewe vndirstonding / & þus þei putten
 abak Goddis holi lawe. for prechyng of Cristis gospel.' þe whiche
 ben sorowis to hem. gendring synnes in her sowlis. þat wunden
 hem to þe deep / And þei þus woundid schullen neuer do medeful
 nota penaunce of dedis.' for þe whiche þei schal be dampned || **Lincoln** 5
 seip. I quake I drede & vgli I am aferde.' but I dare not be stille /
 leste perauenture þat sentence falle on me. þat þe prophete seip.
 Isaie. viº. 'Ve mihi quia tacui'¹ / wo to me.' for I haue stilled² ||
 þe welle þe bigynnyng & þe cause of al ruyn & myschef. is þe
 court of Rome³ || Now bi þe autorite of God. & oone acordaunce 10
 of hise holi seintis.' sueþ an open conclusioun. sadli groundid in
 Fol. 15 b trewe bileue / þat in þe | court of Rome.' is þe heed of anticrist /

The court of
 Rome is the
 head of
 Antichrist;
 Archbishops
 and Bishops
 are the
 body;
 monks,
 canons, and
 friars are
 the tail.

And in archiebischopis & bischopis.' is þe bodi of anticrist || But
 in pise cloutid sectis. as mounkis chanouns. & freris.' is þe veny-
 mous taile of anticrist || Pise þre parties ben waried of þe apostle 15
 seint Iude.' seiying in þis forme. ca.^o 1º. 'Ve qui in via Caym
 abierunt. & in errore Balaam mercede effuci sunt.' & in contra-
 diccione Chore perierunt'³ þat is to seie. woo to hem þat walken
 in þe weye of Caym.' pise ben fals possessioners.' And woo to
 hem þat ben schadde out for mede in þe errour of Balaam.' pise 20
 ben miȝti nedles mendiners || And woo to hem þat han perischide
 in þe azenseiying of Chore.' pise ben proude sturdi maynteners ||

How þis anticrist schal be destroyed. God him silf techiþ bi þe
 prophete Daniel. & seip. ca.^o viiiº. 'Sine manu conteretur'⁴ || þat
 is to seie. þis anticrist schal be destried wiþouten hand.'⁵ þat is 25
 wiþouten power of man || For Poul seip. II. Thess. iiº. 'Anti-
 christum deus interficiet spiritu oris sui & destruet illustracione

Antichrist
 shall be
 destroyed
 by the
 power of
 of God.

¹ Vulg. Isaías vi. 5.

² W. V. 'Wo to me, for I heeld my pees.' 1388, 'Wo to me, for I was stille.'

³ Vulg. Jud. i. 11 'Vae illis quia in via,' etc.

⁴ W. V. 'Wo to hem that wenten the weye of Caym; and bi errour of Balaam for meede ben shed out, and perschiden in the azen seiynge of Chore.'

⁵ Vulg. Dan. viii. 25.

⁶ W. V. 'Withouten hond he shal be broken togydre.' 1388, 'Withouten hond he shal be al to-brokun.'

* 'Sermo Roberti Lincolnensis Episcopi propositus coram Papa & Cardinalibus in Consilio Lugdunensi' (*Fasciculus Rerum expendarum, etc.*, Brown, 1690, vol. ii, p. 252).

aduentus sui'¹ || þat is to seie. Crist schal slee anticrist' wip | þe Fol. 16 a
spirit of his mouþe. þat is wip þe holi word of his lawe || And þe
lord schal destrie him wip schynnyng of his comyng.² þat is wip
turnyng of mennes hertis bi his grace to his lawe. a litil aforne
5 his doome || But God tauȝt more pleyntli þis loore to Ioob' and
seide / Iob xl. ca°. 'Ecce spes eius frustrabitur eum & videntibus
cuntis precipitabitur'³ || Loo seiþ God þat hope þat anticrist hap
in richessis & in worldli fauour schal bring him to nouȝt / & alle
men seing' he schal be þrowen down heedlings'⁴ / so þat alle þe
10 peple schal take a weiling vpon him wip greet lamentacioun.
wariyng him & dampnyng him. wip alle hise fals ordinauncis ||

What is anticrist in special' wip fyue condiciouns ||

Capitulum .V^m. ||

But now at þe last we schullen bring to mynde & to witnesse' Five
15 holi Dauip þe kyng / þat hadde ȝouun to him' þe ful spirit of Antichrist
prophecie / & he seing þe comyng of anticrist' his lyuyng & his wherewith
fal / markip fyue hidouse sauȝtis' þe whiche he schal haunt aȝen | he persecutes the
þe seruauantis of God. Ps. foure score & ten / servants of
God.

þe firste sauȝt of anticrist is constitucioun as þe prophete seiþ || Fol. 16 b
20 'Constitue domine legis latorem super eos'⁵ || Lord suffre þou to I. 'Constitution'
ordeyne a lawemaker vpon þe peple' in þe peyne of her synne. for Law.
þei wole not consent to þe troupe || þat is þus to mene. Anticrist
veeþ fals lucratif or wynnyng lawis as ben absoluciouns. indulgence.
pardouns. priuelegis. & alle opir heuenli tresour. þat is brouȝt in
25 to sale for to spoile þe peple of her worldli goodis / & principali
þise newe constituciouns. bi whos strengþe anticrist enterditip
chirchis. soumneþ prechours. suspendip receyuoours. & priueþ hem
þer bennefice. cursip heerars. & takip away þe goodis of hem.

¹ Vulg. 2 Thess. ii. 8 'Ille iniquus, quem Dominus Iesus interficiet spiritu oris sui & destruet illustratione aduentus sui eum.'

² W. V. 'And thanne the ilke wickid man schal be schewid, whom the Lord Jhesu schal sle with the spirit of his mouth, and schal distroye with the illumynyng (or schynnyng), of his coming.' 1388, 'And thanne thilke wickid man, etc. . . . and schal distrie with listnyng of his comyng.'

³ Vulg. Job xl. 28; A. V. Job xli. 9.

⁴ W. V. 'Lo! the hope of hym schal maken hym veyn; and alle men seende he shal ben kast down.' 1388, 'Lo! his hope schal disseyve hym; and in the sijt of alle men he schal be cast down.'

⁵ Vulg. Ps. ix. 21 (A. V. Ps. ix. 20).

⁶ W. V. 'Sett, Lord a lawe ȝivere vpon hem.' 1388, 'Lord, ordeine thou a lawe makere on hem.'

þat forþeren þe precheing of a prest.' zhe þouz it were an aungel of heuene. but if þat prest schewe þe mark of þe beest. þe whiche is turned in to a newe name. & clepid a special lettir of lisençe.' for þe more blyndyng of þe lewid peple ||

II. Tribulation.

Fol. 17 a seip. 'Despicias in oportunitatibus in tribulacione'¹ || þat is to seie. Anticrist vexip þe peple ouer miȝt' in hunting hem on mawmentrie & doying of ydolatrie / but euer anticrist makeþ hem to wene.' þat þei gon on pilgrimage / & þerfor he is waried of God. þat seip bi þe prophete Isaye. vº. 'Ve qui dicitis bonum 10 malum uel malum bonum. ponentes tenebras lucem & lucem tenebras ponentes amarum in dulce & dulce in amarum'² || þat is to seie. woo to þou þat seyn' good is yuel & yuel is good / putting lizt in to derknes' & derknes in to lizt / turnyng sweet in to bittir' & bittir in to sweet'³ || And þus dop anticrist whanne he traus- 15 posip vertues in to vici' & vici in to vertues / as pilgrimage in to outrage' & outrage in to pilgrimage / And for þis weywarde entent. God dispisip anticrist' wiþ alle hise blindfelt peple / & wlatip alle her mysdispendif goodis' in her moost tribulaciouns ||

III. Inquisition.

Fol. 17 b De þridde sauȝt of anticrist' is Inquisicioun. as þe prophete 20 seip 'Secundum multitudinem ire sue non queret'⁴ / þat is to seie. Anticrist enquerip | sechip & herkneþ. where he mai fynde ony man or womman. þat writip. redip. lerneþ. or studieþ Goddis lawe in her modir tung' to lede her lijf aftir þe plesing wille of God / and soone he caccheþ hem in hise sensuris' & aftir smytip as he mai 25 moost greuouli hirten hem || But he schal not make þis inquisicioun' aftir þe multitude or greetnes of his wrappe / for God schal refreyne & abregge' þe powere of his malice / so þat he schal no more do' þan God wole suffre him. þat knowiþ þe mesure of hise dedis / to proue hise seruauantis bi þe furneise of penaunce accep- 30 table' & anticrist wiþ hise meyne. þus hardid in malice. inexcusable ||

¹ Vulg. Ps. x. 1.

² Vulg. Isaias v. 20 'Vae qui dicitis malum bonum & bonum malum,' etc.

³ W. V. 'Wo that seyn euel good, and good euel, puttende derknesses lizt and lizt derknesses; puttende bitter into swete and sweete into bittir.' 1388, 'Wo to þou that seien yuel good, and good yuel; and putten derknessis lizt, and lizt derknessis; and putten bittir thing into swete, and swete thing in to bittir.'

⁴ Vulg. Ps. x. 5 (A. V. x. 4).

þe fourþe sauȝt of anticrist ⁊ is persecucioun as þe prophet seiþ ^{IV. Persecution.}
*‘Insidiatur ut rapiat pauperem’*¹ || þat is to seiþ. Anticrist sittip
 & sottip in pees of þis world ⁊ wiþ riche men in her dennes / but
 þe pore meke symple and loweli ⁊ hem he aspiseþ & pursueþ / hem
 5 he ouer-lepiþ & ouer-renneþ. rafeisching hem boþe bodili &
 goostli / for God seid vnto Iob. xl^o. | *‘Habet fudiciam quod influat* ^{Fol. 18 a}
*Iordanis in os eius’*² / Anticrist haþ a triste & a trowing ⁊ þat
 Iordan mai flowe in to his moupe³ / & þerfor he makip his dwelling
 place ⁊ in þe herte of þe see. as God seiþ bi þe prophete Ezechiel.
 10 xxviii^o. *‘In cathedra dei sedi in corde maris ⁊ cum sis homo &*
*non deus’*⁴ / Anticrist makip his boost & seiþ / I haue sitten in þe
 chaier of God ⁊ in þe herte of þe see / whane þou art but a man ⁊
 & not God / but euer in wlang countre. fat & habunding of worldli
 goodis ⁊ þere anticrist wiþ hise clerkis. bilden her nestis / And if
 15 þou loke vtirli aboute þee. þou schalt fynde hem among woodis
 & watris. as seint Ion seiþ. Apoc. xvi^o. *‘Vidi de ore draconis*
& de ore bestie. & de ore pseudoprophete spiritus tres immundos
*exisse in modum ranarum’*⁵ || I saw seiþ seint Ion. out of þe moupe
 of þe dragoun ⁊ þat is þe heed of anticrist / & out of þe moupe of
 20 þe beest ⁊ þat is þe bodi of anticrist / & out of þe moupe of þe
 pseudo-prophete or fals precheour ⁊ þat is þe taile of anticrist / þe vn-
 clene spiritis to haue passid out ⁊ in þe maner of froggis || Froggis
 sitting | in hoolis bi þe watir-brink ⁊ purchassen of þe ground. ^{Fol. 18 b}
 abouen hem. & on eijer siȝde hem / But þat þat is vnderneþen hem. ^{nota}
 25 þei wole not her þankis. neiþer leesen it ne loosen it || So þise pre-
 spiritis croking in coueitis. glotenie & leccherie. bitokenen anti-
 crist. in hise þre partise / For þei purchassen of lordis ⁊ þat ben
 abouen hem / miche parte of her good ⁊ wiþ þe tung of flatering &
 feyned ypocrisie / And of þe comunen abouten hem. þei whizlen in
 30 to her handis ⁊ miche parte of her catel / But þat þat þei han
 wonnen. þei holden fast ⁊ aȝen þe autorite. of boþe Goddis lawes /
 & wiþ þise richessis þei nurischen wilde. sturdi. & laweles hiȝnen.
 þat pursuen hem þat wollen ouȝt seiþ aȝens þis cursid synne || But
 God in þis persecucioun. þoruȝ his prophete counfortip hise ser-

¹ Vulg. Ps. x. 9.

² Vulg. Job xl. 18 (A. V. xl. 23).

³ W. V. ‘He hath trost, that Jordan flowe in to the mouth of hym.’

⁴ MS. chathidera.

⁵ Vulg. Ezech. xxviii. 2.

⁶ Vulg. Apoc. xvi. 13, ‘exisse’ omitted.

Antichrist
 known by
 Covetous-
 ness, Glut-
 tony, and
 Lechery.

uauntis.' & seiþ Ps. xlv. '*Deus noster refugium & virtus adiutor in tribulacionibus que inuenerunt nos nimis propterea non timebimus dum turbabitur terra.*' & *transferentur montes in cor maris*'¹ || þat is to seiþ. Oure God is refute & vertu. oure God is help in tribulaciouns. þe whiche haþ founden vs passingli || 5

Fol. 19 a Wherefore we schal not drede. whilis þat men lyuyng aftr þis world schullen be troublid. & hillis schullen be born ouer in to þe hert of þe see² || þat is. trewe men schal not be abaschid.' pouz proud fleischeli men be confedrid to anticrist.' & helpe him in his persecucioun || 10

V. Execu-
tion.

þe fifþe sauþt of anticrist is execucioun. as þe prophet seiþ. '*rapere pauperem dum atrahit eum*'³ || þat is to seiþ. whanne anticrist seiþ þat he availiþ not in þise forseid turmentis.' þanne he executiþ his malice aþens Cristis chosen || To þis acordiþ seint Ion in his Apoc. xiii^o. '*Faciāt ut quicumque non adorauerint ymaginem bestie occidantur*'⁴ || þat is to seiþ. þe beest of þe erþe.' schal ȝyue power to þe beest of þe see/ for in þis tyme of execucioun. þe viciouse parte of þe laite. fro þe hiȝest vnto þe lowest. schullen consent to execute þe wickidnes of þis viciouse part of þe clergie / þanne schal þis prophecie be fulfillid. Ps. lxxviii. '*Effuderunt sanguinem eorum tanquam aquam & non erat qui sepeliret posuerunt morticina | seruorum tuorum escas volatilibus celi.*' *carnes sanctorum tuorum bestiis terre*'⁵ || Þei schal scheed out innocent blood.' & þer schal no man dore birie þer bodies / for þei schal cast þer fleische to foulis of þe heire.' & her careynes to beestis of 25 þe erþe.⁶ þanne seiþ þe prophete. '*Cadet cum dominatus fuerit*

¹ Vulg. Ps. xlv. 2, 3.

² W. V. 'Oure God refut, and vertue: helpere in tribulaciouns, that founden us ful myche. Therefore wee shul not drede, whil the erthe shal be disturbid; and hillis shul be born ouer in to the herte of the se.' 1388, 'Oure God, thou art refuyt, and vertu; helpere in tribulaciouns that han founde us greetly. Therefore we schullen not drede, while the erthe schal be troublid; and the hillis schulen be borun ouer in to the herte of the see.'

³ Vulg. Ps. x. 9.

⁴ Vulg. Apoc. xiii. 15.

⁵ Vulg. Ps. lxxviii. 3, 2 '*Effuderunt sanguinem eorum tanquam aquam in circuitu Ierusalem,*' etc.

⁶ W. V. 'Thei shadden out the blod of hem, as water in the envyroun of Jerusalem; and ther was not that shulde birie. Thei putte the smytyn to deth of thi seruauntis, metis to the foulis of hevene; fleish of thi seintis to the bestis of erthe.' 1388, 'Thei scheden out the blod of hem, as watir in the cumpas of Jerusalem; and noon was that biriede. Thei settiden the slayn

pauperum'¹ || þat is to seie. as seynt Austin declarip / whanne anticrist wenep þat he hap lordschip.² ouere alle þe seruauntis of God / rering vpon hem.³ diuerse gynnes of turmentrie / þanne schal he falle to open reprove.⁴ for euermore ||

5 Þe ful tyme of anticrist durip.⁵ þre ȝeer & an half / but þat þe gospel makeþ remyssion.⁶ & elles schulde not alle fleische be saaf || Þis tyme was figurid vnder Helie þe prophete & kyng Acab

Antichrist's power shall last but for a time.

þat wickid man / þere tellip þe stori þat reyn was stoppid. III. Reg. xvii^o. þre ȝeere & sixe moneþes. þat no drope fel on þe erthe /

10 Seint Iame berip witnes of þis þing.⁷ in his epistil canonysid /² þe fleeyng of Dauid from kyng Saule.⁸ markip þis þing. who so takip hede. I. Reg. xviii^o. & rede | þat book to þe last ende / Also þe bisecheing of Ierusalem.⁹ makeþ knowen þis tyme as Iosophus tellip. Daniel tauȝt þis noumbre also.¹⁰ in tyme & tymes & half

Fol. 20 a

15 a tyme. Dan. vii^o.¹¹ & þis is þre ȝeere & an half.¹² as seint Ierom declarip in his book of seyntis || Þe mizti Machabeies.¹³ vndir þis noumbre made clene her temple / wherfore seint Ion in his *Apocalyps* feele siþis rehersiþ þis noumbre. whanne he spekip of anticrist / And Crist kept þis noumbre.¹⁴ for tyme of his precheing / outake

20 þat leest. bi vertu of his passioun || Seint Ion Crisostum vpon Mat. Om. lvi^o. seiþ þus. 'In tribus annis & sex mensibus. hoc sacrificium christianorum tollendum¹⁵ est ab antichristo fugientibus christianis per loca deserta / non erit qui aut in ecclesiam intret aut oblacionem offerat deo'¹⁶ || Þat is to seie. bi þre ȝeere

25 & sixe moneþis. þe sacrifice of Goddis preising. þat schulde be in mannes mouþe / þe sacrifice of riȝtwiseenesse.¹⁷ þat schulde be in mannes werkis / & þe sacrifice of pees.¹⁸ þat | schulde be in treting of Cristis bodi / schal be taken away from all feipful.¹⁹ þoruȝ strong woodnes of anticrist / þanne schalle alle trewe cristen.²⁰ flee þe face

Fol. 20 b

30 of anticrist / so þat noon schullen mowen entre in to þe chirche to do dewe seruyce to her God || Aftir þis. peple schal turne hem.²¹ wiþ al her herte / hope cristen & Iewis. to þe keping of Goddis

When Antichrist is destroyed, all men will repent and turn to God.

bodies of thi seruauntis meetis to the volatilis of hevenes; the fleischis of thi seyntis to the beestes of the erthe.²²

¹ Vulg. Ps. x. 10.

³ Vulg. Dan. vii. 25.

² Vulg. Jac. v. 17, 18.

⁴ MS. tellendum.

²² S. Ioan. Chrysostomus, *Homilia XLIX* (*Opera*, ed. 1547, tom. ii, col. 1086).

lawe. and doing of verry penaunce.' as Poul seip. Ro. xi^o. 'Cecitas ex parte contigit in Israel donec plenitudo gencium intraret.' & sic omnis Israel saluus fieret'¹ || pat is to seie. Blyndnes fel partie in Israel. vntil pe tyme pat plente of hepen men.' schulde entre in to cristendom / & panne in pe ende of pe world. pat is after pe⁵ distruccioun of anticrist. al Israel schulde be mad saaf² / No man loke aftir Ennok & Hely in persooone.' for panne he mai liztli be bigilid / but in spirit & in vertu.' now pei ben comen / to make mennes hertis redi.' aforn Cristis doome / to whom be glori now & euere. Amen ||

10

What is pe chirche oonli proprid to God.' wiþ hir names

Fol. 21 a

licknes-[-]sis and condiciouns. || Capitulum .VI^m. ||

Holy
Church.

To speke of holi chirche. firste we taken ground of pe gospel' where Crist seip. Mat. xvi^o. 'Porte inferi non preualebunt aduersus eam'³ / 3atis of helle schullen not mow haue miȝt aȝen holi chirche' / 15 vpon þis tixte seip Lire þus 'Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiastice uel secularis. quia multi principes & summi pontifices inuenti sunt apostatasse a fide. propterea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fidei & veritatis' / ^a Pe chirche is not in 20 men bi weye of powere or dignite spiritual or temperal / for manye princis & hiȝe bischopis & opir of lowere degree. state or dignite' are founden to be apostataas. or haue gon abak from pe bileue / wherfore pe chirch stondip in þoo persooones' in whom is knowyng & verri confessioun of feip & troupe || But for pe more cleere 25 declaring of þis mater. and avoiding of obiecciouns pat mai be putt forþe' we schullen vndirstonde pat þer ben þre chirchis / of pe whiche Goddis lawe' often makip mencion / | and miche þei diuersen iche from opir' to hem pat taken good hede || But witles foolis ben marrid here. pat wil not lerne to knowe iche atwynne / 30

Three
churches
Fol. 21 b
are men-
tioned in
God's word.

I. The first is
the Church
of God called
a little flock.

Pe firste is clepid a litil flock as Crist seip in Luc. xii^o. 'Nolite

¹ Vulg. Rom. xi. 25, 26.

² W. V. 'Blyndnesse hath felde of party in Israel, til the plente of hethen men entriden, and so all Israel schulde be maad saaf.'

³ Vulg. Matt. xvi. 18.

⁴ W. V. '3atis of helle shulen not han miȝt, (or strengthe) aȝeins it.'

^a Nicolai de Lyra, *Biblia Sacra cum glossis* on St. Matt. xvi. 18.

timere pusillus grex' ¹ || Nile 3e drede my litil flok : it plesip 3oure
fadir to 3yue 3ou a kyngdom.

And þis chirche is clepid þe chosun noumbre of hem þat schullen
be saued. as it is writen. *Ecci. iiiº. 'Fili sapientie ecclesia*
5 *iustorum & nacio illorum obediencia & dileccio'* ² || Þe sones of
wisdam ben þe chirche of riȝtwise men. & þe nacioun of hem : is
buxumnesse to God. & loue to her euenecristen ³ ||

II. 'The
chosen
number of
those who
shall be
saved.'

Þe priddy tyme þis chirche is clepid a clene chaast maiden : as
Poul seiþ. *Eph. vº. 'Christus elegit sibi gloriosam ecclesiam*
10 *non habentem maculam aut rugam aut aliquid huiusmodi ut sit*
sancta & immaculata' ⁴ || Crist haþ chosun him a gloriouse chirche.
neiþir hauyng spott ne bleyne. or ony suche opir þing : but þat
þis chirche mai be holi and vndefoulid ⁵ / To þis acordip Lincoln
dictio CXXXV. & | seiþ / '*Ecclesia dei catholica est virgo casta*
15 *sponsa christi gloriosa sine macula & ruga'* || Þe holi chirche of
God. is a chaast virgyn Cristis gloriouse spouse. wiþouten spott or
bleyne ||

III. 'A
clean, chaste
maiden.'

þe fourþe tyme. þis chirche is clepid Cristis spouse : & of þis
marriage Poul berip witnes & seiþ. *II Cor. xº / 'Despondi vos vni viro*
20 *virginem castam exhibere christo'* ⁶ / I haue married 3ou to oo man :
þis is not to a woutrere. but to a laweful man Crist Iesu / þat I
mai present 3ou to God. a clene chaast maiden : at þe daie of doom ⁷ ||
And þus we seyn in þe dedicacioun of þe chirche || '*Qua sponso*
sponsa iuncta est ecclesia' / þis dai holi chirche a gloriouse spouse :
25 is married to Crist her souereyn ||

IV. 'Christ's
spouse.'

Þis chirche is lickned to a womman wiþ childe : & þus seiþ Crist
in þe gospel of Ion xviº. '*mulier cum parit tristitiam habet'* ⁸ /

V. And
likened to
'A woman
with child.'

¹ Vulg. Luc. xii. 32.

² Vulg. Ecclesiasticus iii. 1.

³ W. V. 'The sonns of wisdam the chirche of riȝtwise men, and the nacioun of hem obeisaunce and loovyng.' 1388, 'The sones of wisdom ben the chirche of iust men, and the nacioun of hem is obedience and love.'

⁴ Vulg. Eph. v. 25, 27, 'Christus dilexit ecclesiam . . . ut exhiberet ipse sibi gloriosam ecclesiam,' etc.

⁵ W. V. 'Crist louede the chirche . . . that he shulde 3yue the chirche glorious to himsilf, not hauyng wem (or spot) or ryuelyng, or ony such thing, but that it be hooli and undefoulid.'

⁶ Vulg. 2 Cor. xi. 2.

⁷ W. V. 'Sothly I haue bihiȝt, (or become borwe) for to 3yue 3ou a chast virgine to a man Crist.' 1388, 'I haue spousid 3ou to oon hosebonde, to ȝelde a chast virgyn to Crist.'

⁸ Vulg. Joh. xvi. 21.

VI. 'A
woman clad
in the sun.'

A womman whanne sche traueilip.' sche haþ peynes¹ || þis
chirche is lickned to a womman.' clad in þe sunne. as seint Ion
seip in his *apocalyps* xii°. 'mulier amicta sole'² / I sauȝ a woun-
Fol. 22 b diſful siȝt.' & þat was a womman cladde in þe | sunne³

VII. 'Peter's
little boat.'

þis chirche is lickned to Petris litile boot. þe whiche was in 5
myddis of þe see as it is writen in þe gospel. Mat. xiii°. Mark vi°.
Luk. viii°. 'Nauicula autem in medio mari iactabatur fluctibus'⁴ ||
Forsope þe litil boot was cast aboute in middis of þe see.' wiþ þe
wawis⁵ / þis boot boþe sank & swam.' but drowne myzt it neuere /
so holi chirche suffriþ many periles. & sumtyme bodili deep. bi 10
purswet of enemyes.' but it schal neuer be dampned /

VIII. 'Para-
dise.'

þis chirche is lickned to paradise.' & þus seip þe prophete
Ezechiel xxx°. 'Cedri non fuerunt altiores eo in paradiso dei'⁶ /
Cedre-trees weren not hiȝer þan he.' in þe paradise of God / vpon
þis seip seint Austin. de. ci. dei. li°. xiii°. 'Paradisus est ecclesia. 15
quattuor flumina quattuor euangelia. ligna fructifera sunt sancti.
fructus opera eorum. lignum vite. sanctus sanctorum christus. lignum
scientie boni et mali proprium voluntatis arbitrium'^a || Paradise
is holi chirche. þe foure floodis ben þe foure gospeleris / & þise
Fol. 23 a weren writen of Mathwe. Mark. Luk. & Ioon / | þe whiche weren 20
figurid in licknesse of foure beestis.' a man. a lioun. a calf. & an
egle / for þei prechiden Crist. þe whiche is man. kniȝt. prest. &
God / & bi þise foure we ben tauȝt in stori. what is don in alle-
gori.' what we schal bileue / in moral.' what we shall do / in anagogy.'
what we schal hope / þe trees þat beren fruyt.' ben good hooli lyuars 25
here in erþe / þe fruytis of þise trees.' ben þe werkis of holi seintis.
þe tree of lijf.' is þe seint passing alle seyntis. oure Lord Iesu Crist ||
þe tree of knowyng good & yuel.' is þe free choise of mannes wille ||
þis is þe holi chirche oonli propriid vnto God.' þat seruen him in
vertu nyȝt & dai ||

30

¹ W. V. 'A womman whanne sche berith child, hath sorowe.' 1388, 'A
womman whanne sche berith child, hath heynesesse.'

² Vulg. Apoc. xii. 1.

³ W. V. 'A womman coverid, or clothid, with the sunne.'

⁴ Vulg. Matt. xiv. 24, Marc. vi. 47, Luc. viii. 22, 23.

⁵ W. V. 'Sothely the boot in the mydil see was throwen with wawis.'
1388, 'And the boot in the myddel of the see was schoggid with wawis.'

⁶ Vulg. Ezech. xxxi. 8 'Cedri non fuerunt altiores illo in paradiso dei.'

^a Augustinus, *De civitate Dei*, Lib. XIII. 21 (Migne, tom. 41, col. 395).

But how euere we speken in diuerse names. or licknessis of pis
 holi chirche.' pei techen nouzt ellis but pis oo name. pat is to seie
 pe congregacioun or gederung togidir of feipful soulis / pat lastingly
 kepen feip & troupe.' in word & in dede to God & to man / &
 5 reisen her lijf in siker hope of mercy & grace & blisse at her ende /
 and ouer-|coueren or hillen pis bilding in perfite charite. pat schal
 not faile in wele ne in woo || Of pis spak seint Poul to pe
 Corinthis.' & in hem to alle opir sei yng. Cor. iii^o. 'Templum
 enim dei sanctum est quod estis vos'¹ || Pe temple of God is holi.'
 10 & pat ben ze / & bi pis we vndirstand. pat pe soule of a ryztwise
 man. is pe seet of God || Wel auzt suche a man to be waker &
 wise. pat hap pe greet God Lord of Israel.' dwelling in hise soule.
 & so seip seint Austin. in li^o. de doctrina christiana / 'O anima
 christiana euigila. & si que in te sit virtus caritatis que omnia
 15 sustinet.' domini tui imitari vestigia / Considera quot milia
 martirum tritam tibi fecerunt viam / transierunt virgines. trans-
 ierunt pueri & puelle. & adhuc times / ducet te qui est via veritas
 & vita. via non errans. veritas non fallens. vita non deficiens. via
 in exemplo veritas in promisso. & vita in premio' || O. pou cristen
 20 soule awake. & if per be in pee ony vertu of charite pat susteyneþ
 alle pingis.' folow pou pe steppis of pis Lord / take hede how
 mani þousand of martris. han made a smeþ | pleyne weye to pee /
 per han passid bifore pee virgynes. per han passid bifore children
 & 3ong damysellis.' & 3it pou dredist / arise þou soule. for he
 25 schal lede pee. pat is weye. troupe. & lijf / weye. not erring /
 troupe. not bigiling / & lijf. not failing || weye. in ensaumple /
 troupe in promissioun / & lijf in mede / And to pis entent Crist'²
 lickned manis soule.' to a womman wiþ childe / For a womman
 whanne sche traueilip.' sche hap strong peynes / but whanne per
 30 is a man born in to pe world.' sche hap no mynde of hir peyne.
 for ioye of pis childe || Þus wandriþ holi chirche in erpe.' in preiers.
 fastingis. & in wakingis / in abstinence. tribulaciouns. & in
 angwische / in persecutiouns. in miche nede. & in prisouns / in
 boondis. in coblde. & in greet heynes / in þrist. in hounger. &
 35 in blamyngis / in reprouyngis. in sclaudris. & in pacience / in
 longabiding. in symplenes. and in weeping / in for3yuyng. in
 soburnes. & in chastite / in spedines. in largenes. and in charite ||

All these
 signify 'the
 congrega-
 tion of
 faithful
 souls.'

Fol. 23 b

nota

Fol. 24 a

Holy Church
 likened to
 a woman
 with child
 from its
 sufferings
 on earth,

¹ Vulg. 1 Cor. iii. 17.

² MS. Cristis.

Fol. 24 b Þise ben groonyngis of mannes | soule : þat longiþ in loue. aftir
 Crist hir spouse til sche haue brouzt hir silf a childe of God : in to
 blisse wiþouten ende / And þanne for greetnesse of Goddis
 rewarde : þe more sche suffrid. þe more is hir ioye. for so seiþ
 seint Poul. Ro. viiiº. ‘Non sunt condigne passionēs huius tem-⁵
 poris ad futuram gloriam quę reuelabitur in nobis’¹ || Þe passiouns
 of þis tyme. þat we suffren in þis deedli lijf. ben as noo passiouns.
 in comparisoun to þe glorie þat is to come. þat schal be schewid
 in vs /² for þanne we schal be dowid : wiþ foure dowers in oure
 bodi / of þe whiche spekiþ seint Poul. I. Cor. xvº. ‘Seminatur in¹⁰
 corrupciōe : surget in incorrupciōe / seminatū in ignobilitate :
 surget in gloria / seminatū in infirmitate : surget in virtute /
 seminatū corpus animale : surget corpus spirituale’³ || Þat bodi
 þat is sown in corrupcioun : schal rise wiþouten corrupcioun / in
 þis chosen chirche : at þe dai of doome / and þis doweri is clepid¹⁵
 immortalite : or vndeelines / Þat bodi þat is sown vn-[-worpi :
 schal rise in glorie / & þis doweri is clepid : clerte / þat bodi þat
 is sown in infirmite or in vnstabilenes : schal rise in vertu / & þis
 is clepid agilite : or swiftnes / Þat bodi þat is sown beestial :
 schal rise spiritual / & þis doweri is clepid sotilte / But þer ben²⁰
 opir foure doweris : of substancial mede / wiþ þe whiche we schal
 be dowid : in oure soule || Þe firste doweri is impassibilite / þe
 secounde doweri is tuicioun || þe þridde perpetual charite / and þe
 fourþe is fruycioun || or ellis þus in more pleyn speche || Þe firste
 is knowing : wiþouten errorr || þe secounde mynde : wiþouten for-²⁵
 zeting || þe þridde wille : wiþouten azenseiþng || And þe fourþe
 fruycioun. or vse of þe godhed : & loue of God euerlasting ||
 O. a woundirful ioye is þis. where þe soule schal be fedde / wiþ þe
 siȝt of þe godhed / cladde in þe liȝt of þe godhed / And euere
 occupied in þe worschip of þe godhed / And certis þis is ioye :³⁰
 wiþouten wrecchidnes / þis is rest : wiþouten ony chargeouse
 bisines || þis is mirþe. wiþouten heuynes || þis is swerte endles :
 Fol. 25 b of al | discorde lōples || Þis is counfort in gladnes : of ony maner
 pouzt or purviaunce carles || Þis witnesiþ þe prophet Isaie. lxiivº.⁴

¹ Vulg. Rom. viii. 18.² W. V. ‘The passions of this tyme ben not euene worthi to the glorie to comynge, that schal be schewid in us.’ 1388, ‘The passiouns of this time ben not worthi to the glorie to comynge, that schal be schewid in us.’³ Vulg. 1 Cor. xv. 42-4.⁴ Vulg. Isaias lxiv. 4 ‘A saeculo non audierunt, neque auribus per-

& seint Poul in his epistile. I. Cor. ii°. 'Oculus non vidit nec auris
 audiuit nec in cor hominis ascendit que preparauit deus hijs qui
 diligunt illum vel diligentibus illum' ¹ || Bodili iʒe hap neuir sen.
 neipir eere hap hard. neipir it stized in mannes hert. þoo þingis
 5 þat God hap ordeyned to hem þat louen him ² || Lord who schulde
 not remewen hise feble wittis. to þenk on þat amiable quere. þat
 preisip in heuene þe goodnes of þis inserchable godhed. Fadir &
 Sone & Holigost || To bigynne at Mary Cristis modir quene of
 heuene. ladi of erpe. & emparise of helle. nyne ordris of aungelis
 10 in gloriouse wise. þere dwellen in her heuenli sellis / to do þe
 plesing wille of God. in heuene & in erpe as her ordir axep / And
 patriarchis oure elder fadris. þat streiztli kept þe biddingis of
 God || þere þei resten of al her traueile. in lond of lijf wiþ double
 mede || þere ben prophetis | þat sizen in spirit. þe misterie of Fol. 26 a
 15 Cristis incarnacioun / þei tolden þe comyng of þis Lord. in hope
 abiding mannes saluacioun || Euaungelistis ben þere hiʒe in blisse.
 þat walkiden wiþ Crist & writen hise wordis / Apostlis sent in
 to al þe world. & Cristis disciplis to preche þe gospel / turnyng
 Iewis & hepen men to Cristis lawe. þere sitten in seetis vpon XII.
 20 troones / and schullen iugge wiþ Crist in doome. þe XII. tribis
 of Israel. Mat. xix°. 'Sedebitis super sedes XII. iudicantes XII.
 tribus Israel' ³ || þere ben martris þat schedden her blood. &
 suffrid peynes to large her ioye / & for þei passid bi fire & watir.
 þei han founden refresching to her soulis || Also þere ben con-
 25 fessours. þat opened Cristis lawe in þis world / & nopir for vileny
 ne for schame. wolde neuere deneye þat blessid lore || þere ben
 virgines in bodi & in soule / þat kepten her clennes from lust of
 fleische / & to þis blisse ben taken bope lerid & lewid. þat done
 her vtirest wille to holde Goddis heestis || No tung mai telle þe
 30 soþe as | it is. but þus we seyn to mende oure deuocioun þat we Fol. 26 b
 mizt haue þis blis in mynde. & take a parte amonge þise seyntis ||
 But seint Ion whanne he was ledde in spirit. sawe in heuene

ceperunt: oculus non vidit, Deus, absque te, quae praeparasti expectan-
 tibus te.'

¹ Vulg. 1 Cor. ii. 9.

² W. V. 'Yʒe syʒ not, ne eere herde, nether it stizede in to herte of man,
 what thingis God made redy bfore to hem that louen him.' 1388, 'Iʒe say
 not, ne eere herde, nether it stiede in to herte of man, what thingis God
 arrayede to hem that louen him.'

³ Vulg. Matt. xix. 28.

Holy Church
likened to
'a woman
clad in the
sun': i. e.
man's soul.

The sun is
man's salva-
tion.

a wonderful token / & for to chere mankynde in erþe: he left it
writen in his book / Ap. xxii^o. 'mulier amicta sole & luna sub
pedibus eius & corona in capite eius stellarum XII^{cim}'¹ / Seint Ion
sauz a womman cladde in þe sunne. & þe moone vnder hir feet /
& a croune vpon hir heed: of þe XII. sterres ||² Þis womman 5
bitokeneþ mannes soule: as we took witnesse of Crist aforne / &
certis þis was a blissful sizt: to se þe chirche in hir wedding cloþis ||
Þe sunne þat þis chirche is cladde ynne: is þat moost worschipful
garment oure saluacioun / þat excellent & moost comendable liere:
oure redempcioun / þat hooli & moost precious cloþ: oure cristen- 10
dom & oure religioun / for þis Crist bitook vs. whanne we were
baptised: as seint Poul seiþ. Gala. iii^o. 'Quicumque baptizati
estis: christum induistis'³ || Alle 3e þat ben baptized: 3e ben
Fol. 27^a cladde Crist Iesu⁴ || Þe sunne beriþ licknes of oure | Baptyme: for
certeyn propurtees þat it hap / of þe sunne opir liztis borowen 15
her schynnyng: boþe moone & sterres. in her due course / & ellis
þei ben ouerledde wiþ derknes: þat may not counfort to nizt ne
dai || So alle mennes werke in worde or dede: borowen her lizt
at Crist Iesu / for he is þe sunne of riȝtwisenes: as Mardoche
seide in þe spirit of God. viii^o. 'lux & sol ortus est & humiles⁵ 20
exaltati sunt'⁶ || Lizt & sunne is vp spronngen: & meke loweli
ben vphaunsid.⁷ Dauþ þe prophet declarip what þis lizt meneþ:
& seiþ. Ps. cxi. 'Exortum est in tenebris lumen rectis misericors
& miserator dominus'⁸ || lizt is vp spronngen to þe riȝtwise: þat
wandirip in derknes of þis lijf / & þis is oure Lord Iesu Crist: þat 25
of his owene mercy haþe saued hise peple || And þus we reden of

¹ Vulg. Apoc. xii. 1.

² W. V. 'And a greet token apperide in heuene; a womman couerid (or clothid) with the sunne, and the moone vnder hir feet, and in the heed of hir a coroun of twelve sterres.'

³ Vulg. Gal. iii. 27 'Quicumque enim in Christo baptizati estis, Christum induistis.'

⁴ W. V. 'Forsothe who euere 3e ben baptysid in Crist, 3e han clothid Crist.' 1388, 'For alle 3e that ben baptysid, ben clothid with Crist.'

⁵ MS. humilis.

⁶ Vulg. Esther xi. 11.

⁷ W. V. 'Lizt and the sunne is sprungen; and meke men ben enhauncid.' 1388, 'The lizt and the sunne roos; and meke men weren enhaunsid.'

⁸ Vulg. Ps. cxi. 4 'Exortum est in tenebris lumen rectis: misericors, et miserator, et iustus' but cf. Ps. cx 4 'Memoriam fecit mirabilium suorum, misericors et miserator Dominus.'

trewe bileue.' in stori of oure blessid ladi || 'Solem iusticie virgo paritura supremum'¹ / Mari a virgyn. hap borne þe souereyn sunne of riȝtwiseenes. þat is Goddis sone of heuene Crist Iesu hope God and man || What euere þat ony man doip þat failip þis list.'

- 5 it ledip blyndlingis to þe dungun of helle / | And whanne þie Fol. 27 b
sunne schynnyþ in hise werkis.' he growip bi heete of Goddis grace / & ripeþ in vertu as dop þe corne.' to be repid in his tyme to Goddis berne / O. wiþ how miche diligence schulde þis Lord be serued for þis lyuerey of þis greet prijs? Certis Moises seid.
10 Deut^o. iiiio. 'Non est aliqua nacio tam grandis que habeat deos appropinquantés sibi sicut adest nobis deus noster'² || Þer is no nacioun vndir heuene þat hap her goddis neizyng to hem.' as oure God is til vs'³ / For Crist seip. Mat. xxviii^o. 'Ecce ego vobiscum sum omnibus diebus vsque ad consummacionem seculi.'⁴ Loo I am

- 15 wiþ ȝou alle þe daies of ȝoure lijf.' in to þe ende of þe world⁵ ||

Þe moone vndir þis wommanes feet.' is þis world putt vndir þe
affecciouns of mannes soule / þe whiche ben foure as seint Austin
seip.' in a book þat he made. de spiritu et anima / 'Gaudium

The moon is
the world.

- spes. tristicia & dolor / gaudium de presentibus. spes de futuris.
20 tristicia de presentibus. dolor de futuris'^a || Ioye & hope.' drede
& sorowe / Ioye of þingis þat ben present.' & hope of þingis for
to come / drede of þingis þat ben present.' | & sorow of þingis for Fol. 28 a
to come || Þise forsope foure affecciouns of þe soule.' ben þe
bigynnyng of alle vices & vertues / aftir þei ben rulid þoruȝ
25 mannes powere.' to good or to yuel. as her eend declareþ || Where-
fore. whanne loue & hate ben orderid prudentli. modiratli. strongli.
& iustli.' þanne þei risen in to vertues / þat is to seie. in to
prudence. riȝtwiseenes. temperaunce or mesure. & goostli strengþe ||

¹ MS. supremum.

² Vulg. Deut. iv. 7 'Nec est alia natio . . . sicut Deus noster adest.'

³ W. V. 'Ne there is other nation so greet, that hath goddis neizyng to hem, as oure God is nyȝ to alle oure holi preiers.' 1388, 'Noon other nacioun is so greet, that hath goddis neizyng to it silf, as oure God is redi to alle oure bisechyngis.'

⁴ Vulg. Matt. xxviii. 20.

⁵ W. V. 'Lo! I am with ȝou in alle dayes, til the endyng of the world.' 1388, 'Lo! I am with ȝou in alle daies, in to the ende of the world.'

* Augustinus, *De Spiritu et Anima*, Lib. I, cap. iv (Migne, tom. 40, col. 782).

And if þise affectuousli & vertuousli. be disposid in mannes soule: bi þe hate of þe world & of him silf. he profitip in to þe loue of God & of his neȝbore / And bi þe dispising of temporal & passinge þingis : he encresiþ & growiþ in to þe desire of euerlasting & heuenli þingis || Þe world is lickned to þe moone : þat is to seie. 5 vanisching or defauzt / for in peyne of Adames syne : in þis world we suffre defauzt / but þe sunne of Cristis gospel : turneþ worldis goodis to oure mede / for þe wit of Crist is so clere lizt : þat in hise wordis þer may no man erre / he takip þe persooone of pore nedi : & spekip in poore men as in him silf. Mat. xxv. 'Venite 10

The Gospel
of Christ
illuminates
and
instructs
man's soul.

Fol. 28 b

benedicti patris mei. percipite & pos-|-sidete paratum vobis regnum a constitucione mundi / Esuriui enim & dedistis michi manducare &c.'¹ || Cum ȝe blessid of my fadir. take ye. & haue ȝe in possessioun : a rewme mad redi to ȝou. fro þe bigynnyng of þe world / Forsoþe I haue hungrid. & ȝe han ȝouun me to eet² || 15 Þis is not þe glotun & þe wastur. neipir þis is not he. þat hiȝdep hise owene goodis : & greedili gadriþ opir mennes || I haue þristid.

I & ȝe haue ȝouun me to drink / Firste he seiþ. I haue : to teche
II þat þe pore nedi schulde swe him in lyuyng / Þe secounde tyme he seiþ. I hungrid : to exclude excesse & drounklewuesse || 20

III I haue ben housles : & ȝe han herborowid me /³ þis is not poo þat haue greete housing of her owene : wiþ miche wast and

IV costious bilding || I haue be nakid : & ȝe haue clad me⁴ / þis is not þos. þat weren wide and siȝde clopis : & swymmen

V in clopis of greete prijs || I was sijk. & ȝe visitid me / þis is 25

VI not he : þat hap no nede to þi visitacioun || I was in þrisoun : & ȝe camen to me / to teche þee þat þe vngilti man : schulde

Fol. 29 a be holpen out of þrisoun / & suffre | þe gilti man wel to be punyschid : in mending of his trespas || Þus is þis womman treweli tauȝt. bi þe lizt of Cristis gospel / to wynne hir mede in ȝo þis world : þat is putt vndir hir feet ||

¹ Vulg. Matt. xxv. 34, 35 'Venite, benedicti patris mei, possidete,' etc.

² W. V. 'Come ȝee, the blesid of my fadir, welde ȝe (or take ȝee in possessioun) the kyngdam maad redy to ȝou fro the bygynnyng (or makyng) of the world. Forsothe I was hungry, and ȝe ȝaue to me for to ete' 1388, 'Come ȝe, the blesid of my fadir, take ȝe in possessioun the kyngdoom maad redi to ȝou fro the makyng of the world. For I hungrid, and ȝe ȝaue me to ete.'

³ W. V. 'I was herberlesse, and ȝee gederiden (or herberden) me.' 1388, 'I was herboreles, and ȝe herboriden me.'

⁴ W. V. 'I was nakid, and ȝee heliden me.'

pe crowne vpon þis wommannes heed is stedfast bileue ⁊ vpon
 þe principal vertu of mannes soule || þe .XII. sterres þat schynnen
 in þis crowne ⁊ ben .XII. articlis of þe comune crede ||

The twelve
 stars of the
 crown are
 the articles
 of the Creed.

- þe firste article is þis ⁊ I bileue in to God fadir almiȝti maker I
 5 of heuene & of erþe || þe secounde is þis ⁊ And in to Iesu Crist II
 his oonli son oure Lord || þe þridde is þis ⁊ whiche was conseued III
 of þe Holi Goost. born of þe virgyn Mari || þe fourþe is þis ⁊ he IV
 suffrid vndir Pilat of Pounce. don vpon þe cros. deed & biried ||
 þe fifþe is þis ⁊ he went down to hellis ⁊ þe þridde dai he roos fro V
 10 deep || þe sixte is þis ⁊ he stized vnto heuenes he sittip on þe riȝt VI
 half of God þe fadir almiȝti || þe seuene is þis ⁊ From þenns he VII
 is to come to deeme þe quik & þe deed || þe eiztiþe is þis ⁊ I bileue VIII
 in to þe Holi Gost || þe nynþe is þis ⁊ al holi chirche þe comunyng IX
 of seintis || þe tenþe is þis ⁊ Forȝyuenesse of synnes || þe eleuenþe Fol. 29 b
 15 is þis ⁊ vprising of fleische || þe XII. is þis ⁊ and euerlasting¹ lijf X
 amen || XI
 XII

- þus schal þat soule be araied ⁊ þat is chosen to be Cristis spouse / Holy Church
 & worpili is holi chirche ⁊ lickned to a womman / for sche berip likened to a
 hope sones & douȝtris ⁊ of hir wombe ⁊ but not wiþouten þe helpe woman with
 20 of mannes seed / & so oure modir holi chirch berip in hir wombe. children
 soulis to be born to þe blisse ⁊ but neuere wiþouten þe helpe & þe begotten in
 grace of oure Lord Iesu Crist. as þe gospel witnessip. Ion. xv°. Christ.
 ‘Sine me nichil potestis facere’² / wiþouten me seiþ Crist ⁊ ȝe mai
 no þing do / þat is to sei. medfulli or þank-worpi || Here summe
 25 obiectun þat þe gospel is not of autorite ⁊ but in as miche as þe
 chirche hap autorised it & cannonisid it / for þei sein þat no man
 knowip suche wordis to be þe gospel ⁊ but as þe chirche hap deter-
 myned in her determynacioun || þis conclucioun semeþ to snak
 heresie. bi þe witnesse of seint Austin ⁊ seiȝng on þis wise /
 30 ‘Heresis | est dogma falsum sacre scripture contrarium pertinaciter
 defensatum maxime causa honoris & temporalis comodi’ || Heresie
 is a false teching contrarie to holi writ. fool-hardili defendid ⁊
 moost bicause of worschip & worldli wyȝnyȝg ⁊ and siþen alle þise
 ben founden. in þe forseid obieccioun ⁊ it is ful suspect of heresie /
 35 for it is writen fro þe bigynnyȝg. Ge. ii°. þat God ordeyned man ⁊
 to heed & lord ouir þe womman / & aȝenward þe womman to be
 vndirloute & suȝet ⁊ vnto þis man || But Poul seiþ. Eph. v°.

The
 authority of
 the Word is
 above that
 of the
 Church ;

Fol. 30 a

¹ MS. everlast.

² Vulg. Joh. xv. 5.

‘Hoc magnum dico sacramentum in christo & in ecclesia’¹ || Þis greet sacrament of kniȝtting togidir a man & his wijf. bitokeneþ þe knitting togidir of Crist & his chirche || Schal not þanne mannes soule vndirloute to Crist in worde & dede in þis spiritual mariage. more perfiȝtlier þan þis womman can or mai in þe 5 sacrament of fleische? Seint Iames distrieþ þise obiecciouns. & seiþ. Iac. iº. ‘voluntarie enim genuit nos verbo veritatis vt simus inicium aliquod creature eius’² || God haþ wilfulli & of his owene free wille gotun us þoruȝ þe worde of | troupe. þat we mai be summe bigynnyng of his creature³ / & þis creature is oo passing 10 creature holi chirche. þat was chosen in þe tyme of grace. bi þe watir of elensing. bi Cristis blood of aȝen-biȝng. & bi vertu of þe Hooli Goost halowyng || Were it not þanne aȝens resoun & open heresie. to maynten þat þe worde of God. þat haþ gotun þis creature holi chirche. schulde not be of autorite. wiþouten auto- 15 rysing of þis creature holi chirche? || Wherefore þis conclusioun approued. we graunten of bileue. þat þe chirche is vndirloutid to Crist & his gospel. on foure maners || Firste as þe moone to þe sunne. of whom it is liztned. Cant. viº. ‘Pulera vt luna’⁴ || þat
 I is to seiþ. þe chirche is faire. as þe moone / þe secounde tyme as 20 þe erþe to þe firmament. of whom it is mad plenteuouse or watrid. Is. lvº. ‘Quomodo ymber & nix descendit de celo & illuc ultra non reuertitur. sed inebriat terram &c.’⁵ || As dew cometh down from þe firmament. & turneþ not pider aȝen. but watirþ þe erþe
 Fol. 31 a & makip it plen-|teuouse of fruytis. so þe word of God norisचे 25
 III holichirche. & makip it to bring forþe good vertues⁶ || Þe þridde tyme as þe fleische to þe spirit. of whom it is quickned. Ion. viº.

Fol. 30 b
 since the
 Church is
 begotten of
 of the Word,

and is sub-
 ject to it in
 four man-
 ners.

¹ Vulg. Eph. v. 32 ‘Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.’

² Vulg. Jac. i. 18.

³ W. V. ‘Forsothe wilfully he gendride us with the word of treuthe, that we be sum bigynnyng of the creature of him.’ 1388, ‘For wilfulli he bigat us bi the word of treuthe, that we be a bigynnyng of his creature.’

⁴ Vulg. Cant. vi. 10.

⁵ Vulg. Isaias lv. 10.

⁶ W. V. ‘And what maner cometh down weder and snoȝ fro heuene, and thider no mor is turned aȝen, but drunketh the erthe, and heeldeth in to it and to burioune maketh it, and ȝyueth sed to the sowers, and bred to the etere, so shal be my wrd, that shal gon out of my mouth.’ 1388, ‘And as reyn and snow cometh down fro heuene, and turneth no more aȝen thidur, but it fillith the erthe, and bischedith it, and makith it to buriowne, and ȝyueth seed to hym that sowith, and breed to him that etith, so schal be my word, that schal go out of my mouth.’

- '*Spiritus est qui uiuificat*'¹ || It is þe spirit þat quicknep || Þe IV
fourþe tyme. as þe bodi is to þe heed of whom it is gouerned.
Eph. i^o. '*Ipsum dedit caput² ecclesie*'³ || God þe fadir hæp made
his son Crist.' heed of þe chirche / ⁴ Coll. i^o. '*Christus est caput²*
5 *corporis ecclesie*'⁵ || Crist is heed of þe bodi of þe chirche || And All the elect
are members
of the
Church, but
differ in
function.
euery chosen man & womman.' is clepid a sone or a douȝtir of þis
chirche. but al togidir ben þe ful bodi of þis chirche / as Poul seiþ.
Ro. xii^o. '*Multi sumus vnum corpus in christo. singuli autem*
alter alterius membra'⁶ || we mani ben oo bodi in Crist.' forsoþe
10 iche of vs ben opir membris⁷ ||
But summe children of þis womman.' ben symple labureris / & Some are
simple
labourers.
for þat þei parten her trewe traueile.' þerfore þei representen þe
good loue of þe Hooli Goost / And pise dieden þe Lord. & walken
in þe weye of hise comaundementis. as þe prophet seiþ. Ps. cxxvii.
15 '*Beati omnes | qui timent dominum' qui ambulant in viis eius* || Fol. 31 b
labores manuum⁸ tuarum quia manducabis.' beatus es & bene tibi
erit.'⁹ || Blessed be alle labureris þat dreden þe Lord.' & walken
in hise weies / for þou schalt lyue bi þe labur of þin handis.' þou
art blessid & wel schal be to þee / ¹⁰ & þis is þe lowest astaat.' þat
20 we clepen comunes ||
Summe of pise womanes children.' taken þe material swerid / & Some are
knights.
ben made mynystris.' of Cristis godhed / hauyng powere & diede.'
in to wrappe & veniaunce of hem þat don yuel / and preising of hem.'
þat don wel / And so bi þe autorite of seint Ion Baptist in þe

¹ Vulg. Joh. vi. 64.

² MS. capud.

³ Vulg. Eph. i. 22 '*Ipsum dedit caput supra omnem ecclesiam.*'

⁴ W. V. '(God) ȝaf him heed upon al the chirche.' 1388, '(God) ȝaf hym to be heed over al the chirche.'

⁵ Vulg. Col. i. 18.

⁶ Vulg. Rom. xii. 5.

⁷ W. V. 'We ben manye oo body in Crist, ech forsothe membris the tother of an other.' 1388, 'We many ben o bodi in Crist, and eche ben membris oon of anothir.'

⁸ MS. mauū.

⁹ Vulg. Ps. cxxvii. 1, 2.

¹⁰ W. V. 'Blisful alle that dreden the Lord: that gon in his weies. The trauailis of thin hondis for thou shalt ete; blisful thou art, and wel schal be to thee.' 1388, 'Blessid ben alle men that dreden the Lord; that gon in hise weies. For thou schalt ete the travels of thin hondis; thou art blessid, and it schal be wel to thee.'

gospel of Crist. Luc. iii.¹ and of seint Petir I. Pet. ii.² and of seint Poul. Ro. xiii.³ and bi þe decre of seint Isodore. XXIII. quest. V. Principes.⁴ it parteynep to þe ordir of kny3thod. to defende Goddis lawe. to maynten⁴ good lyuars & to iustifie or soore punysche mysdoars / And þis is clepid þe secunde astate in 5 hooli chirche ||

Some rise to
the high

Fol. 32 a of
order of
priesthood.

But summe children of þis womman. stizen in to þe hiȝe ordir of | presthood.⁵ & ben made mynystis of Cristis manhed / and þise han witt & wisdam. to open to þe peple þe weye of troupe. & þis astate representip. þe secunde persone in trinite. þat is þe wisdam 10 of þe fadir.⁷ oure Lord Iesu Crist || For þus seiþ seint Austin in de quest. *veteris & nove legis*. ca.^o. xxxv.^o. & ca.^o. iii.^{xxxi} 'rex est vicarius deitatis. & sacerdos est vicarius christi humanitatis' b || kny3thod representing þe myzt & þe powere of þe fadir.⁷ is þe viker of þe godhed / and presthod representing þe wisdam of 15 þe sone.⁷ is þe viker of Cristis manhod || And þise knyztis techen til vs.⁷ þe drede of Goddis riȝtwisenes / þat punyschep obstinat synnars.⁷ turnyng from his lawe. in schrewidnes of her hertis / & prestis techen vs bi weie of office.⁷ þe loue þat God haȝ to his peple.⁷ þat forȝyueþ hem alle her synnes.⁷ whanne þei comen to 20 him & don verry penaunce / þanne helpen prestis wiȝ sacramentis.⁷ to plesse God & wynne his loue ||

The office of
priest in-

Fol. 32 b
cludes five
things.

Poul monestip þe prest Thimothie.⁷ & in him alle opir prestis / to take good tent to fyue | þingis.⁷ in whiche fulli her office standip / Thimo. iii.^o. 'Tu vero vigila in omnibus labora / opus 25 fac euangeliste / ministerium tuum imple. sobrius esto' b / sicut si diceret vigila orationibus continuis / labora in omnibus lectioni-

¹ Vulg. Luc. iii. 14 'Interrogabant autem eum et milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem concutiat, neque calumniam faciat.'

² Vulg. 1 Pet. ii. 13, 14 'Subiecti igitur estote omni humane creature propter Deum: sive regi quasi preecellenti: sive ducibus tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum.'

³ Vulg. Rom. xiii. 4 'Dei enim minister est: vindex in iram ei qui malum agit.'

⁴ MS. maynte.

⁵ Vulg. 2 Tim. iv. 5.

^a Gratian, *Decreti Pars Secunda*, causa xxiii, quæst. v, cap. xx (Migne, tom. 187, col. 1223).

^b Augustinus, *Quæstiones Veteris et Novi Testamenti*, XXXV, XCI (Migne, tom. 35, cols. 2234, 2284).

*bus sacre scripture / opus fac euangeliste. predicando euangelium
vere / ministerium tuum imple. ministrando .VII. sacramentalia
libere. sobrius esto verbo & exemplo' || Awake þou prest in I
bisi preier.' preiying for þe peple deuoutli || þe secounde is þis. II
5 traueile þou prest in þe lessouns of holi writ.' studiying Goddis
lawe oonli || Þe þridde is þis. do þou þe werk of þe gospel.' III
precheing Goddis word trueli || Þe fourþe is þis. Fulfille þou IV
þi mynsterie.' mynstring þe seuene sacramentis freeli / Þe
fifþe is þis. be þou sobur in worde & dede. doing & suffring V
10 lastingly ||*

Vpon þise þre astatis.' standiþ þe chirche þat is apropurid to Holy Church
God / & bi þe vertu of Cristis incarnacioun.' it growiþ in mede to has three
cum to blis / as Odo seip. þat Crist Iesu tooke fleische & blood.' states,
in þe maydens wombe / & was borne boþe | God & man.' to aufest Fol. 33 a
15 oure kynde to his godheed / for whanne he took oure manhed.' he
grauntid vs his godhed / & in þis tyme in special manere.' he firste
ȝaue haruest to þis chirche / Aftir þis was Iesu Crist.' baptisid in
watir of Flom Iordan / & temptid þise of þe fende.' to lerne vs
mekeli suffre temptacioun / & tooke þe deef vpon a crose.' bi þe
20 cruel iuggement of þe Iewis / & þanne þe chirche was trouþplizt to
Crist.' clepid bi name his faire clene spouse / And as sche hadde
grace bi deuocioun of feip.' so hap sche worþines of þis name || But
whanne þis chirche is brouzt to heuene.' & restiþ in blisse wiþ
Crist hir spouse / þanne is þis mariage fulli sacrid.' wiþ deyntes of
25 euerlasting delites / Whilis þis lijf durip in erþe.' þis chirche is
clepid. militaunt / & whanne it slepiþ in purgatory.' þanne is sche militant,
clepid þe chirche slepand / But whanne sche hap rest of al hir sleeping,
traueile.' þanne is sche clepid þe chirche triumphaunt | Or ellis and
þus more pleynli || A trewe soule here in þis lijf.' fighþ aȝens þe triumphant.
30 wawis of þe see || to sleke þe sauȝtis of þise feeris enemys.' þe fende. Fol. 33 b
þe world. & þe wantoune fleische || In purgatori sche clensiþ hir silf.'
from rust and corrupcioun of synne / but in heuene sche holdiþ þe
toure.' & victorie of alle hir enemyes / & hap wonne þe crowne of
lijf.' þat God hap grauntid to hise louears ||

What is þe material chirche wiþ hir honourmentis /

36 Capitulum .VII^m.

The secounde chirche dyuerse from þis.' is comyng togiddir of The second
good & yuel / in a place þat is halowid.' fer from worldi occupa- the Material

Church
meeting in
any conse-
crated place.

cioun / for pere sacramentis schullen be tretid / & Goddis lawe bope
radde & prechid / Of þis chirche spekiþ þe prophet Dauip / & seiþ.
Ps. lxxvii. 'In ecclesijs benedicite deo domino'¹ || In chirchis blesse
3e to þe Lord God² || In þis place oure graciouse God / heerip oure
preiers in special manere / & bowiþ his eere to hise seruauntis / in 5
forme as he grauntid Salamon. III. Re. ix^o / II^o Paral. vii^o.

Fol. 34 a 'Oculi quoque mei erunt aperti | & aures mee erecte ad orationem
eius qui in loco isto orauerit'⁴ / myn iȝen seiþ God schullen be
open. & myn eeris schullen be lefte vp / to þe preiour of him þat
haþ iustli preid in þis place⁵ / & þis is clepid a material place / for 10
it is made bi mannes crafte / of lyme of tymbre & of stoon / wiþ
opir necessarijs þat longen þerto /

This Church
is hallowed
by man, but
does not
hallow man.

For mannes profite þis place is made / but not so man for þe
place / as Crist markip in his gospel / for man schulde not be
bigilid. Mat. xii^o. Mar. ii^o. Luk. vi^o. 'sabbatum propter hominem 15
factum est & non homo propter sabbatum'⁶ || Þe sabot is made for
þe man / & not þe man for þe sabot / Man bi vertu of Goddis word
halowip þis place / but þis place mai not halowe man. but if man be
firste in cause / as Ierom seiþ. 'locus non sanctificat hominem / sed
homo locum'^a || Þe place halowip not þe man / but þe man halowip 20
þe place / Alas what woodnes is þis / to boost of hooli placis / & we
oure silf to be / suche viciouse foolis || Lucifer was in heuene / &
Fol. 34 b þat is moost hooli place / but for his synne | he fel to helle / þe
place myȝt not holde him / Adam was in paradise / þe moost
miriest place / & for his synne he was dryuen out / þe place miȝt 25
not defende him || þou þat art neipir in heuene ne in paradise / but
in þis wrecchid world / where wenest þou to fynde a place to

¹ Vulg. Ps. lxxvii. 27.

² W. V. 'In chirchis blissith to God.' 1388, 'In chirchis blesse 3e God.'

³ Vulg. 3 Reg. ix. 3 'Sanctificavi domum hanc, quam aedificasti, ut
ponerem nomen meum ibi in sempiternum, et erunt oculi mei et cor meum
ibi cunctis diebus.'

⁴ Vulg. 2 Par. vii. 15.

⁵ W. V. 'Also myn eeȝen schul ben opened, and my eeris rerid up to the
horisoun of hym, that in this place schal preie.' 1388, 'Myn iȝen schulen be
openyd, & myn eeren schulen be reisid to the preiere of hym, that preieth in
this place.'

⁶ Vulg. Matt. xii. 1-8, Marc. ii. 27, Luc. vi. 1-5.

^a S. Ioan. Chrysostomus, *Hom. XLIII*, c. 23.

halowe pee? þat leuest not þi synne? be þou siker as God is in
 heuene? þat it wole not be / for God is in no place faire serued? *Nota*
 but þere as his lawe is faire kept of þe peple || Seint Ambrose seip.
 Adam þat was þe more worpi. was made wiþouten paradise. in þe
 5 vnworpiere place / Eve þat was lesse worpi? was made wiþynne
 paradise in þe worpiere place ^a ||

Miche peple demen it a medeful werke? to iape mennes iþen wiþ *The curious
 adornment
 of churches
 forbidden by
 the Fathers.*
 curiose bilding / & manye veyn staring siztis in her chirchis? but
 Ierom forbediþ þis þing to be don / & dampneþ it vtirli for greete
 10 synne? now in þis tyme of Cristis gospel. Ieromus xii^o. quest. ii^o.
 ‘Multi edificant parietes & columpnas ecclesie subtrahunt marmora
 nitent auro | splendent laquearia gemmis alteria distinguuntur & *Fol. 35 a*
 ministrorum christi nulla est electio . neque enim michi aliquis
 opponat dicens in iudea templum mensas lucernas thuribula¹ patellas
 15 ciphos mortariala &c ex auro fabricata tum hec probantur a domino
 quum sacerdotes hostias immolabant & sanguis pecudum erat
 remissio peccatorum quamquam hec omnia precesserint in figuram
 scripta sunt autem propter nos in quos fines seculorum deuenerunt /
 nunc vero cum paupertatem domus sue pauper dominus dedicauit /
 20 portemus crucem. & diuicias lutum putemus’^b / Super quo Willumis
 de Sancto Amore sic ait ‘huiusmodi homines edificia taliter fabri-
 cantes / videntur² conuertere panes in lapides . videlicet panes
 pauperum in congeries lapidum & ideo videntur diabolo esse crude-
 liores. qui petiit lapides in panes conuerti’ || hec ille / Manye bilden *Nota bene*
 25 wowis & pilars of þe chirche . þei vndirputten schynnyng marbel
 stoones. þe beemes glistiren al in gold . þe auters ben dyuerseli
 araied wiþ precieuse stoones . but of þe mynysters | of God þer is *Fol. 35 b*
 no choise / no riche man leie to me þe temple in Iurie. boordis.
 lanterns. sencers. pannes. cuppis. mortars. & suche opir made of
 30 gold / for þanne þise þingis? weren proued of þe Lord / whanne
 prestis offriden oostis & blood of beestis was remysioun of synnes?
 þouþ alle þise þingis wenten aforne in figure. nepeles þei ben
 writen for vs. in to whom þe endis of þe worldis be comen || Now

¹ MS. thuriblera.² MS. videnter.

^a Ambrosius, *Liber de Paradiso*, C. 4; Gratian, *Decreti Pars Prima*,
 dist. xl, c. ix (Migne, tom. 187, col. 216).

^b S. Hieronymus, *Ad Nepotianum de vita clericorum*; Gratian, *Decreti*
Pars Secunda, c. xii, q. 2, c. 71 (Migne, tom. 187, col. 926).

forsope Crist oure pore Lord.' haþ halowid þe hous or þe chirche of oure pouerte / Bere we þe cros of Crist.' & richesse acounte we as cley. Vpon þis seiþ William de Seint Amor / 'suche men semen to turne.' þe breed of pore men in to stoonen / & in þis þei ben more cruelar þan þe deuel.' þat axid stoonen to be turned in to bred' / 5 To þis acordiþ seint Bernard & seiþ / 'O. vanitas vanitatum & non vanior quam insanior.' fulget ecclesia in parietibus & eget in pauperibus. suos lapides. auro induit.' & suos filios nudos deserit /

Nota bene de sumptibus egenorum seruitur oculis diuitum' / Hec Bernardus Fol. 36 a in apolo^a / O. vanite | among alle vanites. & no more vanite' 10 þan as miche woden drem / þe chirche schynneþ in wowis.' & sche nedip in þe pore / sche wlappiþ hir stoonen in gold.' & hir owene sones sche forsakiþ nakid / of þe spensis of nedi is mad a veyn seruise.' to riche mennes izen ||

The new orders especially to blame for such adornment.

But oure newe feyned sectis.' in þis ben moost to blame / þat 15 maken greet bildingis.' pere leest nede were. as mounkis. chanouns. & freris / for peple schulde drawe to parische chirchis.' & here her service pere / as Goddis lawe haþ lymtyd.' & ellis þei ben to blame / Lord! what menep þise waast placis.' of þise hidde ypocritis / but to telle men bi her synagogis.' where Satanas seet is? Pere lurken 20 togiddir.' manye rauesching wolues / þat spoilen þe peple.' wiþ many fals signes || . ||

Four reasons of holy writ against the excessive adornment of churches.

Fol. 36 b Four reasons of holi writ.' declarid of doctours / schal teche 3ou of þis greet fauzt.' if þat 3e wil amende / But here me dredip as Poul seiþ. II^o Cor. iiiio.¹ / þat þe god of þis world.' þat is clepid 25 mammon / haþ cast his poudir a-fore 3oure izen.' & blent 3oure goostli sizt / þat 3e mai not knowe þe gospel.' to þe trewe vnderstanding / & þat in peyne of 3oure greet synne.' til þis sentence be fulfillid. Eccⁱ. xiiiio. 'Omne opus corruptibile in fine deficiet / & qui fecit illud peribit cum illo'² / Iche corruptible werke. or 30 iche werke þat is rotun in þe roote.' schal faile in þe ende / & he

¹ Vulg. 2 Cor. iv. 4 'In quibus Deus huius saeculi excaecavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriae Christi, qui est imago Dei.'

² Vulg. Ecclesiasticus xiv. 20 'Omne opus corruptibile in fine deficiet: et qui operatur illud, ibit cum illo.'

* St. Bernardus Claravallensis, *Apologia ad Guillelmum S. Theoderici Abbatem*, cap. xii (*Dicti Bernardi Opera Omnia*, ed. 1552, p. 1649).

þat is foundir of suche vngroundid werk / schal faile & worpe to nouzt þerwip. in þe last daies ¹ || God plauntid neuere þise newe sectis / in neipir of hise lawis / neipir aproued suche manere of lijf / for Crist in his lyuyng / pullid hem vp bi þe rootis / þat 5 weren in hise daies / as Essees. Saduceis. & Pharises / & dampned her ordinaunce / & seide whanne þei grewe azen / in mounkis. chanouns & freris / þat þei schulde be drawen vp / to þis þe gospel grauntip. Mat. xv. 'Omnis plantacio quam non plantauit pater meus celestis eradicabitur' ² || Iche plaunt / seiþ Crist / þe 10 whiche my fadir of heuene hap not plauntid / schal be rent vp vttilri / þe rootis & al ³ || For al synful fynding / in man or in place / þat is sett amonge þe peple / of whiche God is not autor / þouȝ it growe fast for a tyme / it schal be destried /

þe firste resoun þat we schal make / is schewid in þis maner / I. These orders should be dead to the world.
15 Þise sectis ben deed from þis world / as þei seyn in word / If þis be soþe / þanne schal þei haue pore cootis of mornyng / to telle in dede þis deep is trewe / in hem & alle her werkis / & flee þe maner of þis world / in suche staring vanites / as seynt Poul techip in his epistile / vnto þe Colosencis / Colosen. iii. 'Mortui enim estis & 20 vita uestra abscondita est cum christo in deo. & sequentia. mortificate ergo membra uestra que sunt super terram. fornicacionem. immundiciam. lubricitatem. concupiscenciam malam & auariciam que est ydolorum seruitus. propter que venit ira dei in filios incredulitatis' ⁴ || 3e þat ben deed / fro maneris of þis world / ȝoure lijf is 25 hidde / wiþ Crist in God / & perfore mortifie or make ȝe deed / ȝoure membris þat ben vpon erþe / þe whiche ben fornicacioun of ȝoure membris / & vnclennes of foule desiris / wiþ corrupt lyking | of fleischeli lustis / & foule coueitises of ȝoure herte / & auarise of 30 comeþ þe wrappe of God / vpon þe sones of mysbileue ⁵ || If ȝe

¹ W. V. 'Eche corruptible werc in the ende shal faile; and he that wercheth it, shal go with it.'

² Vulg. Matt. xv. 13.

³ W. V. 'Euery plantynge, the which my fadir of heuen hath not plantid, shal be drawen up by the roote.'

⁴ Vulg. Col. iii. 3, 5, 6 'Mortui enim estis . . . quae est simulacrorum seruitus, propter quae venit ira Dei super filios incredulitatis.'

⁵ W. V. 'Forsoth ȝe ben deede, and ȝoure lyf is hid with Crist in God. Therefore sle ȝe ȝoure membris, the whiche ben on the erthe, fornyacioun, unclennesse, leccherie, yvel couetise, and avarice, the which is seruage of

sectis forsaken þis lore. þe wraþþe of God schal soone asaile
30u ||

II. Care for
externals
leads to
neglect of
spiritual
matters.

þe secounde resoun þat we make. aȝen suche bilding is seid
þus / Bisines aboute suche costious bilding. wip manyfold worldli
occupacioun / to reparailen hem whanne þei peyren. & holde hem 5
vp in þis same forme / bringeþ in negligence of goostli¹ maners /
quenching vertues & good þewis / as Bernard seiþ þat holi mounk /
þat swed þe steppis of Iesu Crist / & wolde not vary from þe
gospel. to blame þise sectis þat gon away 'Video quod non sine
magno dolore debet videri. quosdam post egressam christi militiam 10
rursus terrenis cupiditatibus inmergi. secularibus implicari negociis.
cum magna cura erigere muros & negligere mores'^a / 'Quid tibi
prodest habere templa alta & parietes quasi deauratas. vbi desit

Nota bene

Fol. 38 a *spiritus* / In eis | enim non delectatur deus. sed vult templa
uestra id est animas ornari virtutibus & bonis operibus' / I see seiþ 15
Bernard þat mai not be seyn. wipouten greet sorow / summe
aftir þei ben entrid. in to þe knyȝthod of Crist / þat is to forsake
þis world. & wilfulli suffre peynful lyuyng || eft þei drowenen
Be war. hem in erpeli couetise. & ben ymplied wip worldli nedis. wip
greet business þei reren vp wowis. but þei ben negligent in good 20
þewis / What profite is it to haue hiȝe templis. & her wowis as
gilted wip gold. where þat þe spirit of God wantiþ? Forsoþe God
haþ no delite. in suche wrecchid synful sectis / but God wole þat
ȝoure templis. þe whiche ben ȝoure owene soulis / to be honourid
wip hooli vertues. & laste to þe ende in good werkis || 25

III. Men are
strangers
and pilgrims
in this life.

þe pridde resoun is myȝti & stronge. þat springeþ wip opir in
Goddis lawe / þat suche as parten hem bi hem silf. from comune
lijf of opir men / schulden be algatis in þis weye. as straungers þat
ben fer from home / & pilgrimes in her pilgrimage. as Poul spekiþ
Fol. 38 b vnto þe Hebrewis. Heb. xiii^o. | 'Non enim habemus hic manentem 30
ciuitatem. sed futuram inquirimus'² || we han here no dwelling
citee or place. but we seeken þat is to come³ || Lord how doren

*symylacris: for whiche thingis the wraththe of God cam upon the sones of
unbileue. 1388, *mawmetis.

¹ MS coostli.

² Vulg. Heb. xiii. 14.

³ W. V. 'Sothli we han not here a citee dwellinge, but we seken a citee to
comynge.'

^a S. Bernardus, *De Beata Virgine*, Homilia quarta (*Dei Bernardi Opera*,
ed. 1552, p. 47).

- pise sectis for schame.' wip pore mennes goodis & pilage of lordis /
 defende pis soule apostasie.' azens her God & holi seintis / & telle
 þe peple þat is lewid.' bi wordis of ypocrisie / þat þus þei don to
 Goddis worschip / & þis is duble wickidnesse || For Bernard seiþ.
 5 'In peregrinacione sumus seculi non edificemus nobis domos ad
 inhabitandum.' sed habitacula ad deserendum ut pote cito euocandi
 & migraturi in patriam celestem / In castris enim sumus in alieno
 militamus. in alieno laboramus' || we þat ben in pilgrimage of þis
 world.' as abiect & oute caste / we schulden make no waast housis
 10 for to dwelle ynne.' as lordis of þe world / but litil cootis to serue
 ynne / as soone to leue hem & go to blisse / we seruen in a straunge
 countre.' we traueilen in a straunge countre || Þus seiþ Bernard ||
 Þe fourþe resoun & þe laste.' is ful cleere seide | & on þis
 manere / Goddis lawe chargiþ on alwise.' to loue þi neiþbor as þi
 15 silf / But þis loue is beest made knowen.' bi good ensauple in
 worde & dede || In what þing mowen pise sectis profite.' þat
 reuersen here Cristis rule / & 3yuen yuel ensauple to her neiþbore.'
 in pride & false couetise / & schewen hem richest & moost worldli.'
 in mete in cloope in curiouse bilding / But þis forebediþ þe doctour
 20 Bernard.' whom we han often aforn rehersed || 'Humiles enim
 domus & pauperes aliis refrenant concupiscentiam & mirari debemus
 pocius in aspectu celi.' quam tecti / & pocius mirari opera dei
 quam hominum' || Forsope loweli housis & pore.' refreyneþ þe
 coueitise of opir / & we owen rapir to mervaile in þe siȝt of heuene.'
 25 þan in þe siȝt of bilding of mannes handiwerk / & miche more
 schulde we mervaile.' þe greet werkis of God / þan þe werkis of
 deedli men.' þat duren but a while ||

- Alle holi seyntis.' acorden in þis / þat oure chirche material.'
 þat is ordeyned for parischynes. where þei comen togidir / | schal
 30 be made wip vertuose meenes.' & in an honest mesure / But on
 alwise it must be fled.' þat in þis chirche þer schewe no pride /
 neiþir outrage passingli.' ouer þe boundis of pouert / neiþir in
 stoon. tymber or leed.' neiþir in glasse. lyme or plaistir / neiþir
 in belle laump or lizt.' neiþir in chalise booke or vestment / neiþir
 35 in stepile seetis or peynting.' or opir hournementis þat longen to
 þis chirche / & diligentli þis must be markid.' þat þei bowe to
 pouerte / to eschewe veyn glory of þis world.' & glorifie þe cros
 of God / But þis word of Cristis cros.' is foli to hem þat schal be
 dampned / þat tenten to signes as comune hooris.' & leesen þe

Fol. 39 a
 IV. The
 orders
 should set
 the example
 of humility.

The Material
 Church is
 Fol. 39 b
 ordained for
 parish-
 ioners.

vertu of her soule || Poul comendij þe coming of Crist ⁊ þe lowe meking in his manhed / II^o Cor. viii^o. 'Scitis enim gratiam domini nostri Iesu Christi quoniam propter vos egenus factus est cum esset dives in omnibus vt illius inopia vos diuites essetis'¹ || Forsope 3e owen for to knowe ⁊ þe grace of oure Lord Iesu Crist / for whanne 5 he was riche in alle þingis ⁊ he was made pore in man for 3ou / |

Fol. 40 a þat 3e schulden be riche in goostli þing ⁊ þoruþ þis vertuouse nede in Crist² || Crist þat blameþ alle viciouse meenes ⁊ in þe seruyce of hise peple / wil not autorise it to him silf ⁊ ne defend it in his owene hous / as seint Mathew seip. þe xxiii^o. Mar. xiii^o. & 10 Luk. xxi^o ³ / 'Egressus Iesu de templo ibat & accesserunt ad eum discipuli eius ut ostenderent ei edificaciones templi. ipse autem respondens dixit eis. videtis hec omnia / amen dico vobis. non relinquitur hic lapis super lapidem. qui non destruat' || Mathew Mark & seint Luk. acorden togidir in þis oo sentence / þat whanne 15 Iesu went out of þe temple ⁊ þer neizet to him hise discipulis / for to schewe him þe bilyng þerof ⁊ þe curiouse werk in stoones / wenyng þus to plese her maistir ⁊ in seing of so faire a temple || But Crist þat had an ynward sizt ⁊ how þe dwellars þerynne brooken his lawe / went away wip doulful chere ⁊ tauzt hise 20 discipulis of þingis to come / hou þis temple schulde be destried ⁊

Fol. 40 b & bad hem bi war þat no man bigile hem / And soore Crist | wept vpon þis citee ⁊ for mannes bilding stood ful strong / but bodi & soule þat he made ⁊ to be his owene dwelling place / were fallen from keping of his lawe ⁊ in to þe sowel of stinking synne / But 25 scribis & pharisees weren in cause ⁊ of þis greet mischef. as Mathew seip / wherefore Crist waried hem as hise greetest enemyes ⁊ alle her folowars to þe worldis ende / Mat. xxiii^o. 'Ve vobis scribe & pharisei qui mundatis quod deforis est ⁊ intus autem estis pleni rapina & immunditia'⁴ || Crist seip. woo to 3ou 30

¹ Vulg. 2 Cor. viii. 9 'Scitis enim gratiam domini nostri Iesu Christi quoniam propter vos egenus factus est, cum esset dives, ut illius inopia vos divites essetis.'

² W. V. 'Sothli 3e witen the grace of oure Lorde Jhesu Christ, forwhi he was made nedý for us, whanne he was ryche, that 3e schulden be maad ryche by his myseste (or nedynesse).'

³ Matt. xxiv. 1, 2; Marc. xiii. 1, 2; Luc. xxi. 5, 6.

⁴ Vulg. Matt. xxiii. 25 'Vae vobis Scribae et Pharisei hypocritae, quia mundatis quod deforis est calicis et paropside: intus autem pleni estis rapina et immunditia.'

scribis & pharises' þat clensen clene. al þat is outward / but
certis wiþynne 3e ben replete' wiþ miche raveyn & vnclennes¹ /
3e bidden þe toumbes of holi prophetis. & wondirfulli honouren her
graues / but 3e swen 3oure fadris steppis' in purswyng of riztwise
5 blood / & pise sectis don þe same' but wiþ more malice. in worde
& dede / O. 3e eddris venymus welpis' hou schullen 3e flee þe
iugement of helle / þus seiþ oure Lord Iesu Crist / Wherto make
3e schry-nes to seyntis' & 3it 3e drawen. hangen & brennen
hem þat holden þe weie of Crist' and wandren aftir hise holi
10 seyntis / & pouz þis schewe'not in 3oure outwarde dede' 3e don þis
slawztir in worde & wille / As pharises wiþ bischopis in þe pridde
oure' foriuggid oure Lord wiþ her toungis / & aftirward kniȝtis
at þe sixte our' hangid his bodi vpon þe cros || So pise sectis goon
biforn' to smyte þe peple wiþ her tung / & aftir knytis of Herowdis
15 hous' ben ful redi to make an ende || But þe cause of þis pursute'
ben two viciouse extremytees / Oone is temperal possessioun' þat
wrongfulli standip in prestis handis / þe secounde is synful begry
of miȝti men' wiþ hoge bildyng of many waast placis / and nedis
þei must be mendid' for charite of God to saue her soulis || For
20 þoo þat maynten pise two outstraies' ben ful of many foule dis-
clandris / bi teching of þe deuel of helle' leest hise retenwe forsake
him / For panne | we schal fynde pees in erpe' whanne we kepen
Cristis ordinaunce / & stynt þou not pouz þou be sclaudrid' so
if þou lyue iust lijf' to mende þis mys put to þin hond. & þenk
25 on Cristis rewarde. Mar. viii^o. 'Qui perdiderit animam suam
propter me & euangelium' saluam eam faciet'² / þat is to seie.
who þat haþ loost his lijf' for me & for þe gospel / he schal make
his soule saaf' in to þe blisse of heuene³ ||

Fol. 41 a
So the reli-
gious orders
make
shrines to
the saints,
yet pursue
to the death
the faithful.

Fol. 41 b

Of good and yuel comyng to þis material chirche.

30 Capitulum .VIII^m. ||

Aftir þis we schal speke' of twoo dyuerse partise / þat comen

¹ W. V. 'Woo to 3ou, scribis and Pharisees, ipocritis, that maken clene that thing of the cuppe and plater, that is without forth; forsothe with ynne 3e ben ful of rauayne and unclennesse.' 1388, 'Woo to 3ou, scribis and Farisees, ypocritis, that clensen the cuppe and the plater with outforth; but with ynne 3e ben ful of rauayne and unclennesse.'

² Vulg. Marc. viii. 35.

³ W. V. 'He that schal leese his soule (that is, his lyf) for me, and the gospel, schal make it saaf.'

Good and
evil live side
by side in the
Material
Church.

togidir to pis chirche.' boȝe of good & yuel / Firste we taken for
oure grounde.' Cristis holi gospel / where he spekiȝ in parable' /
to hise owene disciplis. Mat. xiii^o. 'Simile est regnum celorum
sagene misse in mare. & ex omni genere piscium congreganti quam
cum impleta esset educentes & secus litus sedentes. elegerunt bonos 5
in vasa sua malos autem foras miserunt' ¹ || Þe rewme of heuenes
is lijk ² to a nett.' þat is sent in to þe see / & gadriȝ to-gidre in

Fol. 42 a to his cloos.' of alle þe kynde of diuerse fisches / & | whanne þis
nett was ful of fisches.' þe fischers drowen it to þe lond / & þei
sitting biside þe see-brynke.' chosen þe good in to her vessellis / þe 10
yuel forsope þei sentten oute.' & kesten hem aȝen in to þe see ³ ||

The parable
of the draw-
net typifies
this second
Church on
earth.

Þis parable þus to mene.' aftir þe witt of Crist Iesu || Þe
secounde chirche here in erþe.' is lijke to a nett sent into þe see /
for as þe see ebbiȝ & flowiȝ.' so þis chirche now riseȝ & falliȝ / to
preise & lake as wawis of þe see.' þat risen feel siȝes ouir menes 15
migt. As þe tempestis of þe see.' ben hidouse & perilouse for þe
nett / So pride þat wawiȝ in þis world.' is ful noiouse to Cristis
chirche / of beaute of fortune of goodis of grace.' al dai men
bollen in hiȝenes of herte ||

The sea re-
presents the
Seven
Deadly Sins:
I. Pride.

II. Envy.

Þe see watir is al bittir.' & ful sowrische in þe tasting / & þis 20
world is ful of envie.' þat is ful bittir for to taast wiȝ haate as
bittir as þe soot.' þat noon vnneȝ can corde wiȝ opir ||

III. Wrath.

On þe see comeȝ grevouse stormes.' wiȝ pirwittis þat greuen
soore / & in þis world riseȝ wrappe.' wiȝ hanger of herte þat
doȝ miche tene / | 25

Fol. 42 b
IV. Sloth.

In þe see no grasse mai growe.' neiȝir as fer as it mai flowe /
but it wastiȝ al þe grounde.' & makȝ it nakid wiȝouten fruyte /
And in þis world is viciouse slouȝe.' þat stroieȝ vertues in bodi &
soule / & makȝ man foltid in hise wittis.' in euery parte where
euere he strecche || 30

V. Covetous-
ness.

Þe see euer purchasiȝ wiȝ hise wawis.' & wynneȝ of ground
þat he neiȝeȝ / & is not paiȝd of þe termes.' þat God haȝ sett if

¹ Vulg. Matt. xiii. 47.

² MS. lijf.

³ W. V. 'The kingdom of heuenes is lie to a nette sent in to the see, and of alle kynd of fishis gedrynge; the whiche whan it was fulfillid, men ledynge out, and sittinge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.' 1388, 'The kyngdom of heuenes is lijk to a nette cast into the see, and that gaderith to gidere of al kynde of fisachis; which whanne it was ful, thei drowen up, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out.'

it miȝt scape / And in þis world is couetise ⁊ of hem þat purchasen
wip wrong / her neizboris ground & her catel ⁊ wip sliz cautels of
mannes lawe || Þus þei wynnyn more & more ⁊ wil not wiseli
spende her owene / neipir þank God in dewe forme ⁊ til þei be
5 cauȝt¹ in þe fendis snare /

Þe see belchiþ miche filþe ⁊ castiþ from him foule corrupcioun ⁊
& þat is ful abhominable ⁊ vgli for man to loke vpon / And in^{VI.}
þis world is lecherie ⁊ þat defouleþ bodi & soule / it turneþ þe^{Lechery.}
precious temple of God ⁊ in to þe logge of griseli delues / Þe
10 peple þat haunten þis wrecchid synne ⁊ ben mad as beestis wipouten
lawe / & in þis bestial con-|dicioun ⁊ þei fiȝten as beestis wipouten^{Fol. 43 a}
resoun / and þus þei welken & dwynen away ⁊ al wlatsumli to God
& man ||

Þe see feel siþis wip hir greet tempestis ⁊ þat sodenli riseþ to
15 greet harm / drowneþ man & also vessells ⁊ leesip hem or þei
come to lond / And in þis world is glotenye ⁊ þat drowneþ þe^{VII.}
wittis of þe peple / til þat þei be vnresonable & kunnen not knowe^{Gluttony.}
whanne þei han wrong || Certis excesse of mete & drink ⁊ sleep
many moo þan doiþ þe swerid / for in diuerse metis & drynkis ⁊
20 greedili taken at a mele / is noo heele þe wiseman seiþ ⁊ but sijknes
bope to bodi & soule ||

We must aspiee to flee þise perellis ⁊ þat ben in þis greuouse
see / & drawe þis nett in watir of wisdam ⁊ bi vertuose lyuynȝ to
þe hauen of helpe / wip cordis þat ben of verry mekenesse ⁊ wip
25 pacience & wip longabiding / seiling wip loue & charite ⁊ in hooli
spede & good occupacioun / larging oure handis in dedis of mercy ⁊
þat pore nedi mai be oure bedemen / leeding oure lijf in discret
mesure ⁊ in what þat we | schal take or leewe / cladde in clemnes^{Fol. 43 b}
& chastite ⁊ þanne schal Crist be al oure counfort / wheper
30 euere we be bi lond or watir ⁊ as he haþ grauntid bi his gospel /
Mat. xxviii. 'Ego ero vobiscum vsque ad consummacionem seculi'² ||
I schal be wip ȝou in wel & woo ⁊ til þis world be brouȝt to an
ende³ ||

Þe fisches þat swymmen in þis see ⁊ ben alle þe peple þat lyuen<sup>The fish are
all men on
earth.</sup>

¹ MS. cauȝ

² Vulg. Matt. xxviii. 20 'Ego vobiscum sum omnibus diebus, usque ad consummationem saeculi.'

³ W. V. 'I am with ȝou in alle dayes til the endyng of the world.' 1388,
'I am with ȝou in alle daies, in to the ende of the world.'

The rich
prey on the
poor, as large
fish on small.

in þis world / bope good & yuel of euery degree.' of iche staate
temperel or spirituel / But as þe greet fisches eeten þe smale.' so
miȝti riche men of þis world / deuouren þe pore to her bare boon.
eeting þe moselles þat hem beest likeþ / as þe wise man seiþ.
Ecci. xiii^o. 'Venacio leonis onager in heremo.' sic pascua diuitum 5
sunt pauperes'¹ || Þe hounting or þe pray of þe lioun.' is þe
felde-asse in wildirnes / so feding of þe riche men.' ben pore nedi
men / And whanne þe sunne schynneþ warme.' & in a mylde
wedir / þe greet fisches drawen nyȝ þe eire.' & driuen doune þe
smale / and if þer come an aile-storm.' or a coolde cesoun / þise 10
greet fisches falle to þe grounde.' & putt abouen þe smale / So

Fol. 44 a whanne | riche men sen a vantage.' or ony worldis wyȝnyng /
þei risen abouen þe cloudis.' in vaunting of her richessis / & al
tolaken þe symple comvnes.' & seyn 'þei mai not paie / wherof
don þei entirmetenen hem.' þei ben but verry beggers' / But 15
whanne þer comeþ a charge to þe countre.' as taxis. loones. or ony
opir payment / þanne þe riche men fallen down.' & feynen hem silf
nedi / & magnifien þe pore man.' þat wonneþ bisȝde him / & seiþ
he is a pryue man.' & hidip miche richesse || And þus seiþ
almiȝti God.' bi þe prophete Abacuk. i^o. 'Facies homines quasi
pisces maris & quasi reptilia non habentia ducem / Et factum est
iudicium & contradictio potencior / propter hoc lacerata est lex.'
& non peruenit usque ad finem iudicium / quia impius preualet
iustum propterea egreditur iudicium peruersum'² || Þe prophet
seing in his spirit.' how riche men wasten þe pore nedi / he takip 25
his vois of greet moone.' & makip his moornyng to his God ||
Lord schalt pou suffre men³ to be mad.' as fisches þat swymmen
in þe see / & as if þei were creping beestis.' þat han no leeder

Fol. 44 b here in erþe / & iugement is mad | þe cruelar.' & aȝenseiying þe
miȝtiar / wherfor þe lawe is al to-torn.' & iugement comeþ to no 30
perfȝte ende / for now hap þe wickid wreche.' miȝt to ouerecome
þe riȝtwise man / þerfore passiþ forþe among mankynde.' weiward
iugment þat stroieþ pees⁴ ||

¹ Vulg. Ecclesiasticus xiii. 23.

² Vulg. Hab. i. 14, 3, 4 'Facies homines quasi pisces maris et quasi reptile non habens principem . . . quia impius praeualet aduersus iustum, propterea egreditur iudicium peruersum.'

³ MS. me.

⁴ W. V. 'And thou shalt make men as fishis of the se, and as crepyngge

But for þat fisches ben riȝt quier.' & quik. in plente of þe
 watir / & dreden not þe hidouse wawis.' wheþir þei risen hiȝe or
 fallen lowe / In þis place þei schal bitoken.' trewe bileue of mannes
 herte / & to þis witt spekiþ Crist.' in þe gospel & stiriþ vs to preie /
 5 Luk. xi°. 'Quis autem ex vobis patrem petit piscem.' numquid
 pro pisce serpentem dabit illi?'¹ Forsope seiþ Crist. whiche of
 ȝou axe mi fadir a fishe.' wheþir schal he ȝyue him for þis fische
 an addre?'² naye pleyndly || Crisostum seiþ vpon þis tixt.' þat þis
 fische is mannes feiþ / & aftir þis we schulden preie.' to oure fadir
 10 þat is in heuene / þat he wole stable vs in trewe bileue.' & in þe
 articlis þat longen þerto / for þanne we schal be wel disposid.' in
 þe watir of tribulacioun / to do & suffre as plesip God.' lyueli
 ioieyng | for þis bileue / & þouȝ þer seeme perel of deef.' oure
 conscience schal no þing abasche / for socour is kept for alle feiþ-
 15 ful.' in þe tresour of Cristis passioun ||

The fish also
 betoken true
 faith.

Þe fischers þat drawen þis forseid nett.' ben aungelis sent aforn
 þe doome / þat schal whiȝtli do Goddis message.' and bring alle
 folkis in a stounde / beforþ þe face of God almiȝti.' in to þe vale
 of Iosophat. Ioelis. iii°. 'Congregabo omnes gentes & deducam
 20 eas in vallem Iosephat & disceptabo ibi cum eis super populo meo
 & hereditate mea Israel.'³ || Þe Lord God seiþ þat he schal gaddir
 togidir alle folkis.' & he schal leede hem in to þe vale of Iosophat /
 & þere he schal make wiþ hem.' a riȝtwise rekenyng / vpon hise
 peple Israel.' þat is his owene heritage / and þanne schal Crist wiþ
 25 hise seintis.' departe þe yuel from þe good / Crist chesip þe good
 of his chirche.' in to þe vessel of blisse / but þe yuel þei casten
 out.' in to þe chymney of fire / þere schal be weeping for bittirnesse
 of smook.' and gnasting of teef for quaking of coold ||

The fishers
 are the
 angels at the
 Day of
 Judgment.

thingis not bauinge duyk, and dom is maad, and aȝeinsayinge more miȝty.
 For this thing law is to-broken, and dom cummeth not unto the eende: for
 unpitous man hath miȝt aȝeinus the iust, therfore weywerd dom shal go out.'
 1388, 'And thou schalt make men as fischis of the see, and as crepyng thingis
 not hauyng a ledere; and doom is maad, and aȝenseiyng is more miȝti. For
 this law is to-broken, and doom cometh not til to the ende; for the unpitouse
 man hath miȝt aȝens the iust, therfor weiward doom schal go out.'

¹ Vulg. Luc. xi. 11.

² W. V. 'Who of you axith the fadir fysch, wher he schal ȝyue to him
 a serpent for the fysch?'

³ Vulg. Joel iii. 2.

Fol. 45 b **Of | discrecioun to knowe þe good from þe yuel /**

Capitulum IX^o /

How to distinguish
good and
evil in the
Second
Church.

Noon may discryue þise twoo parties.' verrili iche from opir /
wandiryng in þis secounde chirche.' for licknessis þat þei vsen /
and also þei han in comune mani heuenli þingis || For oure Lord 5
hap in his chirche.' laburers aboute his vintre / boþe fastars.
preiars.' & also wakears || Almisdoars ben in þis chirche.' wiþ
prechours. & redars of lessouns / & singars traueilen here also.' wiþ
minastrars of sacramentis / wiþ studiars in Goddis lawe.' & men
þat maken louedaies || And like seruauentis hap þe fende.' in þe 10
pridde chirche / but þei don her seruyse.' in a straunge manere /
Nepeles þei ben hard to knowe.' perfore we schal marke hem / hou
wondirfulli þei varien.' in þise forseide condiciouns /

Fasters in
Christ's
church.

Certis Fastars in Cristis chirche.' abstynen hem from lustis /
for to tempir þe coragenes.' of þe reble fleische / & kepe her bodi 15
clene chast.' & suget to her soule / for seint Austin in his book.'

Fol. 46 a techip þis loore || 'Caro tua viuit de anima tua. anima | tua de
tuo deo / vnaquamque eorum secundum vitam suam viuunt / tunc
enim caro tua recte secundum animam tuam viuit.' si anima viuat
secundum deum || Deus est summe bonum. & anima est magnum 20
bonum viuens inter summum bonum & paruum bonum / quia caro
paruum bonum est.' quia creatura dei est || Anima enim debetrix
non est carni ut secundum carnem viuat. sed e contra mortificanda
est caro. & illi dum consentis mortificas cum ceperit omnino non
delectari mortificasti / Hec est accio nostra. hec est milicia nostra.' 25
Hec Augustinus de verbis apostoli sermone iii^{xx}. xviii.^a þi bodi lyueþ
of þi soule.' þe soule hap hir lyuyng of God / þe bodi lyueþ riȝt lijf
aftir þe soule.' whanne þe soule lyueþ aftir God / God is oure hize
souereyn good.' & þe soule a greet good / þat lyueþ bitwixe þe
souereyn good.' & þe bodi a litil good / for it is Goddis creature.' 30
perfore it is clepid a litil good / Forsope þe soule is not debitrice.'
to folowe þe lijf aftir þe fleische / but euene on contrari wise.'
þe fleische mut nede be mortified / and whanne pou leenest
Fol. 46 b foule desiris.' þanne is þi fleische | mortified / þis is þe dede
Nota þat we schal do.' þis is þe office of oure knyȝthod / þus seiþ 35
Austin ||

Fasters in
the devil's
church.

But fastars in þe fendis chirche.' fasten for vngroundid cause /

^a S. Augustinus, *Sermo CLVI*, cc. vi-ix (Migne, tom. 33, col. 853-855).

summe fasten for ypocrisie.' & schewen hem^ruful to þe peple /
suche Crist blameþ in his gospel.' & clepþ hem sorowful ypocritis.
Mat. vi. 'Cum ieiunatis nolite fieri sicut ypocrite tristes'¹ / for
of þe veyn preising of mannes mouþe.' þei han resceyued al her
5 mede / Summe wiþdrawen from her wombe.' boþe mete & drink to
spare her purse / and Gregor seiþ þat þis fasting.' is for her sachel
& not for God / and þis is a carful fasting.' to peyne oure fleische
& leese oure mede / as þe wise man seiþ. Eccl. vi. 'Est & aliud
malum quod vidi sub sole & quidem frequens apud homines vir cui
10 deus dedit diuicias substantiam et honorem. & nihil deest anime sue
ex omnibus que desiderat . nec tribuet ei potestatem deus ut
comedat ex eo. sed homo extraneus vorabit illud / sed hoc vanitas
& magna miseria' ||² Per is also þe wise man seiþ.' þat he sauþ
vndir þe sunne / anopir yuel þat | is ful rijf.' & comune amonge þe Fol. 47 a
15 peple / a man þat God haþ 3yuen richesse.' wiþ catel & miche
worschip / & no þing failþ to his lijf.' of al þat he desirþ / but him
wantþ grace & powere.' to eete or take his parte þerof / But a man
þat is a straungere.' schal deuoure it affir his dai / but þis a sorow-
ful vanite.' & a greete wrecchidnes³ || Summe fasten for a medicyn.'
20 for to gete hem bodili heele / neipir for God ne for þe soule.' but
for to clense her beaute / seint Ierom blameþ þis fasting.' & þat on
a ful blessid maner || 'Tunc preclara est apud deum abstinentia nota
corporis.' cum animus intus ieiunat a viciis / Quid prodest corpus
tenuare inedia.' cum animus intus tumescit superbia / Hec
25 Ieromus super Amos || Þat is to seie. þanne abstinenice of
bodi is clere to God.' whanne þe mynde fastþ from viciis / what
profiteþ it to tere þe bodi wiþ hounger.' whanne mynde wiþynne
swellþ wiþ pride || what fasting is þis to wiþdrawe lijflood

¹ Vulg. Matt. vi. 16.

² Vulg. Eccles. vi. 1, 2 'Est et aliud malum quod vidi sub sole . . . vir cui dedit deus divitias et substantiam et honorem . . . sed homo extraneus vorabit illud. Hoc vanitas et magna miseria est.'

³ W. V. 'There is and an other euil, that I saþ under the sunne: and forsothe ofte anentis men. A man to whom God 3af richessis, and substaunce, and worshepe; and no thing lacketh to his soule of alle thingis that he desireth; and God 3yueth not power to hym, that he ete of it, but a straunge man shal deuouren it. This is vanyte, and gret wrecchidnesse.' 1388, 'Also another yuel is, which Y siþ undur the sunne; and certis it is oft usid anentis men. A man is, to whom God 3af richessis and catel, and onour; and no thing faileth to his soule of alle thingis which he desirith; and God 3yueth not power to him, that he ete therof, but a straunge man shal deuoure it. This is vanyte, and a greet wretchidnesse.'

from þe beli ⁊ to be wood in envie or foule hastite? God seiþ bi
 Fol. 47 b þe prophete Isaie. lviii^o. 'Ecce ad lites | & contenciones ieiunatis
etcetera'¹ idem Zaca. viii^o.² 'Loo whanne ȝe fasten ȝe maken strijf ⁊
 & debatis among ȝoure silf'³ / þis is not þe fasting þat I cheese ⁊
 seiþ þe Lord God / And siþen þe fende neiþir eetip ne drinkip ⁊ 5
 neiþir is wlapid in precious clopis / ȝit he schal be euir in peyne ⁊
 for him lackip charite || þanne is þis an evidence ⁊ þat alle suche
 recheles fastars / ben membris in þe fendis chirche ⁊ in folowyng
 her fadir ||

II. Men who
 pray in
 Christ's
 church.

Preiers þat ben in Cristis chirche ⁊ priien wiþ deuocioun / wiþ 10
 al þe strengþe of her herte ⁊ her mouþe acording / knocking wiþ
 a perfite dede ⁊ aftir helpe of God / of mercy & forȝyuenes ⁊ of tymes
 mys dispendid / & aftir grace & gouerneauce ⁊ for tyme þat is
 present / and for good contynuaunce ⁊ for tyme þat is to come /
 Frecheli bringyng to her mynde ⁊ þe kyndenes of God / hou he hap 15
 rulid hem in þis lijf ⁊ kept hem fro mischef / as þouȝ he had noo
 moo but oon ⁊ so he saueþ alle þat loueþ him / þanne þei þenken on
 foule synnes ⁊ & feeþ þat þei haue don / boþe witingli & wilfulli |
 Fol. 48 a aȝens Goddis wille / þei han ben recheles in his seruice ⁊ & þat hem
 rwip soore / and whanne þei þenken on þis world ⁊ how it passip 20
 sodenli & of þe turmentrie in helle ⁊ þat dampned soulis schullen
 suffre / & on þe blisse þat God hap ordeyned ⁊ for hise trewe
 seruauantis || Anoon þei finden a waschinge welle ⁊ þat springip fro þe
 herte / & rennep forþe from her ȝen ⁊ bi manye warme streemes ||
 as Gregor seiþ. 'Diuisiones aquarum ducimus cum pro singulis 25
 peccatis lacrimas fundimus' || þanne we fynden rendels of watris ⁊
 whanne we wepen for al oure synnes / to wasche clene boþe bodi
 & soule ⁊ & clense hem of corrupcioun ||

Men who
 pray in the
 devil's
 church.

But preiers in þe fendis chirche ⁊ maken miche noise / mumling
 wiþ her lippis ⁊ þei reche neuir what / so þat men preise fast. her 30
 feyned occupacioun / as Crist seiþ in his gospel. Mat. xv^o ||
 'Populus hic labijs me honorat ⁊ cor autem eorum longe est a me'⁴ ||
 Dis peple worschipip me wiþ her lippis ⁊ but her herte is fer fro
 Fol. 48 b me⁵ / Lord! whanne þi body is in þe chirche | and þi herte in þe

¹ Vulg. Isaías lviii. 4.

² Vulg. Zech. vii. 5, 6.

³ W. V. 'Lo! to ples and to strines ȝee fasten.' 1388, 'Lo! ȝe fasten to chidyngis and struyngis.'

⁴ Vulg. Matt. xv. 8.

⁵ W. V. 'This peple honoureth me with lippis, forsothe her herte is fer fro me.'

world / or cumbrid wip vnclene pouztis / & wip weyn fantasies / & pi
 tounge in minstralsie / or on lewid iangling / & pi wittis oueresett /
 wip seculere nedis / art pou not þanne wrechidli diuidid in pi silf¹ ?
 Saint Iame seiþ. iº. ‘Non estimet homo ille quod accipiat aliquid
 5 a domino’² / suppose not þis weyn man / þat he mai take ony þing
 of þe Lord³ / he mai in nowise be herde in preiour / þat suffieþ his
 herte to sleepe in synne || And efte God seiþ bi Isaie / in general
 wordis to wickid lyuars. iº. ‘Cum multiplicaueritis orationes uestras.
 ego non exaudiam. quia manus vestre plene sanguinum sunt’⁴ ||
 10 whanne 3e han multiplied 3oure preiours / I schal not heere 3ou
 graciously / & þe cause whi is þis / for 3oure handis ben ful of
 blood⁵ / þat is. 3oure werkis ben ful of synne / þat parten 3ou & me
 atwynne / þus seiþ þe Lord God || But wite 3e wel 3e viciouse
 preestis / þat gon from Crist in viciouse lyuyng / and wil not swe
 15 hise holi steppis / but | terren him from dai to dai / þerfore 3oure Fol. 49 a
 preiours ben dispisid / as Crist seiþ þat mai not lie. Mat. xxiiiº.
 ‘ve vobis scribe & pharisei ypocrite qui comeditis domos viduarum
 orationes longas orantes. propter hoc accipietis iudicium amplius’⁶ ||
 Woo to 3ou scribis & pharisees ypocritis / þat eeten þe housis of
 20 widowis / bi 3oure long preiers / for þis þing 3e schal take / þe
 largear iugement⁷ || vpon þis seiþ Crisostom. om. xliiii. ‘Inpos-
 turas ypocritarum mulieres non possunt facile cognoscere &c’^a /
 þe sleiztis or þe whilis of ypocritis / wommen mai not liztli knowe /
 & bicause of her religioun / þei wile soone bowe to hem / for þat

¹ MS. in þi pi silf.

² Vulg. Jac i. 7.

³ W. V. ‘Therefore gesse not the ilke man, that he shal take ony thing of the Lord.’

⁴ Vulg. Isaias i. 15 ‘Cum multiplicaveritis orationem, non exaudiam: manus enim vestrae sanguine plenae sunt.’

⁵ W. V. ‘Whan zee shul multeplien orisoun, I shal not heren; forsothe 3oure hondis ben ful of blod.’ 1388, ‘Whanne 3e multiplien preyer, Y schal not here; for whi 3oure hondis ben ful of blood.’

⁶ Vulg. Matt. xxiii. 14.

⁷ W. V. ‘Woo to 3ou, scribis and Pharisees, ypocritis, that eten the housis of widues, in longe preier preyinge: for this thing 3e schulen take the more dom.’ 1388, ‘Wo to 3ou, scribis and Farisees, ipocritis, that eten the housis of widowis, and preien bi longe prier; for this thing 3e schulen take more doom.’

^a S. Ioan. Chrysostomus, *Homilia XLIV* (*Opera*, ed. 1547, tom. ii, col. 1052).

- pei be neische ⁊ & wanen aboute as þe wynde || Þis doctour markip
 I twoo special causis ⁊ whi þei drawen to widowis housis / Oone is
 for wommen þat ben weddid ⁊ & vndir þe power of mannes daunger/
 dore not ȝyue þise worldli goodis ⁊ wiþouten counseile of her
 II housbond || Anopir. widowes ben ful of pite. to ȝyue whanne þei 5
 Fol. 49 b ben pitousli axid / | and han no man to werne þis dede ⁊ for her good
 is at her wille / & for þis ende þise flatyryng gloosars ⁊ moost rapest
 haunten widowis housis / Crist whischep hem woo & warneþ oure
 prestis ⁊ þat þei forsake þis synful manere / for it is to cursid
 a dede ⁊ to hide synne vndir peyntid religioun / & clope wickidnes 10
 in ypocrisie ⁊ til it þe trowid for verry pite / & in þe armour of
 Iesu Crist ⁊ þei don þe fendis werkis of helle / whanne þei largen
 her long preiars ⁊ as nettis þat ben spradde abroad / & wiþ þis craft
 þei cacchen away ⁊ þe goodis of þise celi widowis / Þise widowis we
 schullen vndirstonde ⁊ bope for men & for wymmen / þat wanten 15
 wisdam of Iesu Crist ⁊ þe whiche is spouse of mannes soule / for
 Iesu Crist no where delitip ⁊ but in hem þat louen his lawe ||

III.
 Watchers in
 Christ's
 church.

- Wakars þat ben in Cristis chirche ⁊ waken in vertu & deuoute
 preiour / & avoiden al disynes ⁊ for þei wol not be negligent / But
 holden waken her ynward ize ⁊ þat feipfulli seep þe werkis of God / 20
 Fol. 50 a & þanne riseþ vp as seint Poul seiþ ⁊ a newe man | formed aftir
 God / & serueþ him in þise þre vertues ⁊ rȝtwisenesse. truþe. &
 hoolynes / Þis is wakyng to Goddis woischip ⁊ her owene
 saluacioun / & profitip to her euene-cristen ⁊ for þus meneþ Poul
 in his þre wordis || Þis wecche chasip so þe fende ⁊ þat he fleep 25
 from alle such wakars / & haþ no myzt for to noye ⁊ bodi ne soule
 as þe wise man seiþ / Eccⁱ. xxxi^o. 'vigila honestatis tabefaciet carnes
 & cogitatus illius auferet sompnum || Cogitatus prescientie auertit
 sensum ⁊ infirmitas grauis sobriam facit animam' ¹ / þat is to
 seie. þe holsum wacche of honeste ⁊ schal make þe flesche ² to 30
 melte fro synne / & bisy þouzt in þis faie wacche ⁊ schal dryue
 away vnleeful dreemes / Certis þe þouzt of þe forkuowyng ⁊ turnep
 away þe witt from syne / & a grect infirmyte ⁊ makip a sobre
 soule ³ ||

¹ Vulg. Ecclesiasticus xxxi. 1, 2.

² MS. þe þe flesche.

³ W. V. 'The waking of honeste shal dwyne the flesh; and the thenking of it shal don awei slep. The thenking of bifor kunnyng turneth awei wit; and heuy infirmyte sobre maketh the soule.' 1388, 'Wakyng of oneste schal make fleischis to faile; and thouzt therof schal take awei sleep. Thouzt of

- But wakars in þe fendis chirche / vsen a foule flescheli wacche /
 for euere þei ben sloumbring / whanne ony good dede is don /
 ouercomen wiþ þe deed sleep / | þat bringeþ hem to mischeef / for
 þe wise man seiþ. Prou. vi. 'vsquequo piger dormis? Quando
 5 consurges e sompno tuo? paululum dormies paululum dormitabis
 paululum conseres manus vt dormias & veniet tibi quasi viator
 egestas & pauperies quasi vir armatus'¹ / þat is to seiþ. How
 long schalt þou sleep þou slouþ man? whanne schalt þou rise from
 þi sleep? þou schalt nappe a litil while. þou schalt sloumbre a litil
 10 while / þou schalt knytt þi hondis togidir / til þou falle in to þe
 deed sleep / & þanne schal sodenli com to þee / nede as a weye-
 fering man / & pouert schal steele to þee / as an armyed man² ||
 Napping. sloumbring & deed sleep / ben þe fendis officeris / þanne
 men nappen whanne men consenten / to do þe fendis stering /
 15 & whanne þei worchen opunli / þat þe fende desirip / in þe sizt
 of þe world / þanne þei ben in sloumbring || But whanne þei
 mayntynen booldili / what euer þei don amys / þanne þei ben in
 deed sleep / & waken in her | synnes / chaungyng þe nyzt in to þe
 dai / as hooris & peues / traueiling fro place to place / to reuel
 20 to rouzt / assaiyng where þat þei may leue / tookenes of her synne /
 Almysdoars in Cristis chirche / releuen in dwe tyme / wiþ þe
 plente of her catel / hem þat suffren nede / as seint Poul seiþ. <sup>IV. Alms-
doers in
Christ's
church.</sup>
 II Cor. viii. 'vestra habundancia illorum inopiam supleat'³ || þat
 is to seiþ. looke þat þoure habundaunce / fulfille þe nede of opir⁴ ||
 25 For þe þus doing schullen rescyeue / þe blessing of God / as þe
 prophet seiþ. Ps. xl. 'Beatus qui intelligit super egenum &
 pauperem'⁵ || Blessid be he þat takip hede / on þe nedi &

bifore knowyng turneth away wit: and greuouse siknesse maketh sobre the soule.'

¹ Vulg. Prov. vi. 9-11.

² W. V. 'Hou longe, thou slowe, shalt thou slepe? whanne shalt thou rise fro thi slep? A litil while thou shalt slepe, a litil while thou shalt nappe; a litil while thou shalt leyn togidere thin hondis, that thou slepe. And ther shal come to thee as a weigoere, nede; and porenese, as a man armed.' 1388, 'Hou long schalt thou, slow man, slepe? whanne schalt thou rise fro thi slepe? A litil thou schalt slepe, a litil thou schalt nappe; a litil thou schalt ioyn togidere thin hondis, that thou slepe. And nedynese, as a weigoere, schal come to thee: and pouert as an armed man.'

³ Vulg. 2 Cor. viii. 14.

⁴ W. V. 'þoure haboundaunce fulfille the myseste of hem.'

⁵ Vulg. Ps. xl. 1.

pore¹ / vppon þis seiþ Bernard þus || ‘Non *super cupidum & elatum* ⁊
sed *super egenum & pauperem illum inquam pauperem qui inuitus*
petit & verecundia accipit & accipiens gratias deo reddit.’ Hec
Bernardus ad regem Cecilie^a / þat is to seiþ. Not vppon þe
coucitous man & þe proude ⁊ but vpon þe nedi ⁊ & þe poore / him 5
forsøþe pore nedi ⁊ þat axiþ constreyned wiþ nede / & he taking þis
Fol. 51 b almes wiþ scha[-]me ⁊ doþ þankingis to God / & lyueþ poreli þerbi ||
In foure þingis Goddis seruauantis ⁊ medfulli don her almes ||

Firste þei seken Goddis wille ⁊ & done it to his worschip || þe
seconde of trewe gooten good ⁊ cleerli in her conscience / þe þridde 10
þat þei knowe her broþir ⁊ lyue a graciouse lijf || þe fourþe þat he
suffriþ nede ⁊ wiþouten ony feynnyng || For if ony of pise faile ⁊ þei
leese boþe good & mede ||

Almsdoers
in the
devil's
church.

But almysdoars in þe fendis chirche ⁊ feeden many wrecchis / as
strong staff-beggars ⁊ & strikars ouere þe lond / & gronars wiþouten 15
cause ⁊ þat neden not her good || 3he to mynstrals to iogullers ⁊
opir veyn iapars / þei delen largeli her good ⁊ & clepen it an almes /
But trewe men seyn al amys ⁊ goodis þus dispendid / For it draweþ
hem toward heuene ⁊ as bocket in to welle / And if þei do ony
þing ⁊ pere as nede is / anoon þei seeken veyne glorie ⁊ & leesen al 20
Fol. 52 a her | mede / for seint Ysodir seiþ. ‘Dum causa iactancie pauper
pascitur etiam opus misericordie in peccatum conuertitur’ || Þat is
to seiþ. Whanne þe pore man is fedde ⁊ bi cause of veyn glorie /
þanne is þe werke of mercy ⁊ turned in to synne / And Crist seiþ /
‘Si oculus tuus fuerit nequam totum corpus tuum tenebrosus erit’² / 25
And þin i3e be weiward ⁊ al þi bodi schal be derke || Þin i3e is þin
entent ⁊ þat schulde rule þi conscience / & þis bodi is þi werke ⁊ of
entent þat takip his lizt / þanne is þis þus to mene / whanne þin
entent is not wel rulid ⁊ þou getist no mede what euere þou do ||

V
Preachers in
Christ's
church.

Prechars þat ben in Cristis chirche ⁊ comen freeli among þe 30
peple / as Crist cam fro þe toour of heuene ⁊ & 3aue þis charge to
hise disciplis. Mat. x^o. ‘Gratis accepistis gratis date’³ || Freeli
3e han taken 3oure wisdam ⁊ freeli 3yueþ it 3e a3en || Poule chase

¹ W. V. ‘Blisful that understant up on the nedi and pore.’ 1388, ‘Blessid
is he that undurstondith on a nedi man and pore.’

² Vulg. Matt. vi. 23.

³ Vulg. Matt. x. 8.

^a S. Bernardus, *Ep. CCVII*, Ad Rogerium Regem Sicilie (*D. Bernardi
Opera Omnia*, ed. 1552, p. 1400).

- rapir to be deed / þan ony man schulde avoide his glorie / for mede |
 þat migt be ȝouun or taken / aȝen þe gospel of Iesu Crist. I. Cor. ix^o. Fol. 52 b
 'Ego nullo horum vsus sum. bonum est mihi magis mori quam
 ut gloriam meam quis euacuet'¹ || And þise prechours prechen
 5 treweli / to edife þe peple in vertu / as Crist comaundid on hooli
 þursdai / to hise disciplis aforȝ his stizyng || Mar. vltimo ||
 'Euntes in mundum vniuersum predicate euangelium omni crea-
 ture'² hoc est omni homini qui quodammodo est omnis creatura ||
 þat is to seiȝ. ȝe goyng forþe in to al þe world / preche ȝe þe
 10 gospel to iche creature / þat is to iche man / þat cheueli is iche
 creature / and þei lyuen vertuousli / hem silf aftir her preching /
 for to strengþe her hooli wordis / wiþ þe spirit of lijf / whanne þei
 ȝyuen a trewe ensauple / in dede aftir her seiȝyng / & þis is þe
 teching of Iesu Crist / in þe gospel of seint Mathew. Mat. vi^o.
 15 'Sic luceat lux vestra coram hominibus. vt vidiāt opera vestra
 bona & glorificent patrem vestrum qui in celis est'³ || Þat is to seiȝ.
 looke ȝoure lijȝt schyue so / aforȝ men of þis world / þat þei may se
 ȝoure good werkis / & gloriefie | not ȝou / but ȝoure fadir þat is in Fol. 53 a
 heuene / of whom comeþ al ȝoure grace /⁴
 20 But prechours in þe fendis chirche / prechen vndir colour for to
 take ȝiftis / but Gregor reproueþ hem / Gregor om. xviii / 'Quisquis
 ideo predicat. vt hic vel laudis vel muneris mercedem accipiat procul
 dubio eterna remuneracione se priuat'^a / Who euere preche Gregor
 seiþ / for goodis of þis world / or to make a gadiryng / for suche
 25 an heuenli office / wiþouten ony doute / þei priuen hem silf / of þe
 mede þat is to come / of euerlasting rewarde / & þei prechen
 cronyclic / wiþ poyses & dremyngis / & manye opir helples talis /
 þat riȝt nouȝt auailen || Þei clouten falsehed to þe troupe / wiþ miche
 vngroundid mater / tariȝyng þe peple from trewe bileue / þat þei
 30 may not knowe it / And þise prechours waveren aboute; in many
 fleischeli lustis. as Iude seiþ. Iude. ii^o. 'Hij sunt macule conuiuentes
 sine timore semetipsos pascentes mirantes personas hominum questus

¹ Vulg. 1 Cor. ix. 15.² Vulg. Marc. xvi. 15.³ Vulg. Matt. v. 16.⁴ W. V. 'So shyne ȝoure lijȝt before men, that thei see ȝoure good werkis, and glorifie ȝoure fadir that is in heuens.'^a Gregorius Magnus, *XL Homiliae in Evangelia*, Hom. XVII (Migne, tom. 76, col. 1142).

nota
 Preachers in
 the devil's
 church.

Fol. 53 b | causa ¹ || Pise ben spottis in her metis ⁊ feestyng & feeding hem silf wiþouten ony drede / worschipping þe persones of men ⁊ for þei wolde haue wynnyng ² ||

VI. Readers
in Christ's
church.

Redars in Cristis chirche ⁊ reeden hooli lessouns / & tenten to her reding ⁊ wiþ myndeful deuocioun / as Ierom seiþ. 'Sic lege 5 *sanctam scripturam. vt semper memineris ea esse dei verba / qui non solum legem suam sciri. sed etiam adimpleri iubet. quid enim prodest scienda didisce ⁊ non facere tamquam speculum vite. habenda est leccio sacre scripture / ut bona meliorentur & mala corrigantur / Hec Ieromus* || So reede þou hooli writ ⁊ þat euere 10 þou haue mynde / þat þoo wordis þat þou redist ⁊ ben Goddis blessid lawe / þat comaundid it ⁊ not oonli to be radde / but also þat þe reedars ⁊ schulde kepe it in her werkis || what profit is it to rede þingis to be don ⁊ & not fulfille hem in dede? as a clene mirour of lijf ⁊ þe lessoun of hooli writ is to be had / þat al þat is 15

Fol. 54 a good ⁊ mai be mad betir / & þat þat is yeuel ⁊ | may be amendid / and pise redars reden diligentli ⁊ þat þat is trefable & opunli in scripture / wiþouten interrupcioun ⁊ or ony fonned intermyssioun / wiþouten corrupting or ouere-hipping ⁊ of lettir word or sillable / & þei schal coorde in charite ⁊ & do alle þingis in ordre || 20

Readers in
the devil's
church.

But redars in þe fendis chirche ⁊ ianglen her lessouns / as iaies chatiren in þe cage ⁊ & wot not what þei menen / striueyng feel sipis for nouzt ⁊ iche azens opir / for rulis of her ordinal ⁊ & manye veyne questiouns / And if þei vnderstande þe lessoun ⁊ whanne þat it is radde / or ony part of Goddis lawe ⁊ whanne it is declarid / 25 soone þei treden it vnder foot ⁊ haaten it in her werkis / as Ierom seiþ þe prophete ⁊ in witnessing azen alle suche. Iere. viii^o. 'Quomodo dicitis sapientes sumus & lex dei nobiscum est? vere mendacium operatus est stilus mendax scribarum confusi sunt sapientes perteriti & capti sunt verbum enim domini proiecerunt & 30 sapientia nulla est in eis' ³ / How may 3e seië. forsoþe we ben

¹ Vulg. Jud. ii. 12, 16 (A. V. Jude i. 12, 16) 'Hi sunt in epulis suis maculae convivantes sine timore semetipsos pascentes: . . . mirantes personas quaestus causa.'

² W. V. 'Thes ben in her metys filthes (or defoulinges), feestinge togydere, with outen dreede fedyng hemself; wondringe, (or worschippinge) persones, bi cause of wynnyng.' 1388, 'These ben in her metis, feestyng togydere to filthe, with out dreede fedinge hemself, worschippinge persoones, bi cause of wynnyng.'

³ Jer. viii. 8 'Quomodo dicitis: Sapientes nos sumus et lex Domini,' etc.

- wijse ⁊ | and þe lawe of þe Lord is among vs? Certis þe fals Fol. 54 b
 poyntel of þe scribis ⁊ hap wrouȝt open lesyng / & ȝoure wijse men ben
 confoundid ⁊ aferde & cauȝt in her owene snare / þei han þrowen
 abak þe worde of þe Lord ⁊ þer is no wisdam leste among hem¹ /
 5 And eft God seiþ bi Ieremye ⁊ to þise veyn redars / Iere. xlviii^o. /
 ‘Maleditus qui opus dei agit fraudilenter’² / Cursid be he ⁊ þat dop
 þe werk of God fraudilentli³ / þat is to seie. falseli or disceyuabli /
 and here seiþ Gregor. / ‘Solut in dei opere fraudem non facit qui
 in studio bone accionis inuigilat nec ad corporalis rei premia nec ad
 10 laudis verba nec ad humani iudicii gratiam anhelat’⁴ / Oonli in
 Goddis seruice ⁊ þat man dop no fraude / þat wakip ful bisili ⁊ in
 studie of good dede / & no þer bowiþ to medis ⁊ of bodili þing /
 neipir sekip þe worde ⁊ of mannis lewid preisyng / neipir lookip aftir
 fauour ⁊ of foli ingement ||
- 15 Syngars ben in Cristis chirche ⁊ þat syngen heuenli songis / | and Fol. 55 a
 wiþ her swet melodie ⁊ plesen God at fulle / as Poul seiþ in his VII. Singers
 pistil ⁊ to þe Colosencis / Colo. iii^o. ‘verbum christi habitat in vobis in Christ’s
 habundanter in omni sapientia docentes & commonentes vosmetipsos church.
 in psalmis & ymnis & canticis spiritualibus in gratia cantantes in
 20 cordibus vestris deo || Omne quodcumque facitis in verbo aut in opere.
 in nomine domini nostri iesu christi facite. gratias agentes deo
 & patri per ipsum’⁵ / þat is to seie. Suffre ȝe þe worde of God ⁊ to
 dwelle plentiuously among ȝou / in al manere heuenli wisdam ⁊
 encresing ȝou in vertu / teching & monesting ȝoure silf ⁊ in psalmes

¹ W. V. ‘Hou sey ȝee, Wise men wee ben, and the lawe of the Lord is with us? Verely lesing wroȝte the lyende poyntil of the scribis. confoundid ben the wise men, gast and caȝt thei ben. The wrd forsothe of the Lord thei casten aferr, and no wisdam is in hem.’ 1388, ‘Hou seien ȝe, We ben wise men and the lawe of the Lord is with us? Verili the fals writyng of scribis wrouȝte leesyng. Wise men, ben schent, ben maad aferd and taken. For thei castiden awei the word of the Lord, and no wisdam is in hem.’

² Vulg. Jer. xlviii. 10 ‘Maledictus qui facit opus Domini fraudulenter.’

³ W. V. ‘Cursid that doth the werc of God gilendeli.’ 1388, ‘He is cursid, that doth the werk of God gilefuli.’

⁴ MS. Anelat.

⁵ Vulg. Col. iii. 16, 17 ‘Verbum Christi habitat . . . commonentes vosmetipsos psalmis . . . Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.’

^a Gregorius Magnus, *Moralium Liber IX*, cap. xxxiv. 53 (Migne, tom. 75, col. 889).

& ymynys & goostli songis / singyng in grace wiþ feruent deuocioun ⁊ in þoure hertis to þoure God / and what euer þe schal do ⁊ in word or in werk / do þe þat þing perfiztli ⁊ in þe name of oure Lord Iesu Crist / zelding þankingis to þe fadir ⁊ bi þat same Iesu Crist ¹ || And siþen he is boþe God & Lord ⁊ & kyng of al þis world / þe prophete Dauib counseilip vs ⁊ þat we schulde sing

Fol. 55^b wijseli / for he þat is | occupied ⁊ in heuenli desiris / þouȝ his tung be stille ⁊ & make no noyse / he singe a song seynt Austin seiþ ⁊ þat God likeþ beest || 'Qui desiderat & si lingua taceat corde cantat' / Hec *Augustinus* ^a || Ananye & Azarie & Mysael also / 10 soungeu blessing to þe Lord ⁊ in suche manere song / whanne þei weren in Babiloyne ⁊ in þe brennyng furneise. Dan. iii.² ||

Singers in
the devil's
church.

But syngars in þe fendis chirche ⁊ breken curiouse nootis ⁊ & þat is but a puff of wynde ⁊ as seiþ Seint Bernard wijsli / to plesse þe peple wiþ likerouse voice ⁊ & fylle her eeris wiþ veyn dyn || But se 15 what seint Gregor seiþ. acording wiþ seint Bernard / 'Dum blanda^s vox queritur ⁊ perfecta vita deseritur' ^b || Þat is to seiþ. whanne faging & glosing vois is souȝt ⁊ perfijt lijf is forsaken / & þe peple is ledde in to synne ⁊ as God seiþ bi his prophet Eze. xxxiii.^o. 'sedent coram te populus meus & audiunt sermones tuos & non 20 faciunt eos ⁊ quia in canticum oris sui vertunt illos & auariciam suam sequitur cor eorum / & es eis quasi carmen musicum quod

Fol. 56^a suauī dulcique sono canitur | & audiunt verba tua & non faciunt ea' ⁴ || Þat is to seiþ. Mi peple sitten bifore þee ⁊ & heeren þi wordis / but þei don not aftir hem ⁊ whanne her bak is turned / for 25 þe prestis turnen hem ⁊ in song of her mouþe / & þe herte of þe peple ⁊ folowip her prestis auarice / & it is to hem ⁊ as a song of musik / þat is soungeu myrili ⁊ wiþ a lusti sounde / & þei heeren

¹ W. V. 'The word of Crist dwelle in þou plenteuously, in al wysdam, techinge and monestinge þou silt in salmes, and ymnes, and spiritual songis, in grace syngyng in þoure hertis to the Lord. Al thing, what euere thing þe don, in word or in dede, alle thingis in the name of the Lord Jhesu Crist, doynge thankyngis to God the fadir by hym.'

² Vulg. Dan. iii. 24-90 (not in A. V.).

³ MS. bland.

⁴ Vulg. Ezech. xxxiii. 31, 32.

^a *Augustinus, Enarratio in Psalmum LXXXVI* i (Migne, tom. 36, col. 1101).

^b *Gratian, Decreti Pars Prima*, dist. xcii, ch. ii (Migne, tom. 187, col. 430).

- pi sermons. but þei kepe hem not seiþ þe Lord God¹ / And este
 God seiþ aȝen² bi þe prophete Amos. v^o. ‘Aufer a me tumultum
 carminum tuorum. & cantica lire tue non audiam’² || þat is to seiȝe.
 Do þou away fro me³ þe pride of þi chaunting / & I schal not also
 5 heere⁴ þe songis of þin harpe⁵ || Lord what may þis bimene⁶ þat
 prestis in þe chirchis / ȝyuen hem þus miche to song⁷ & so litil to
 preching & in fewe placis or ellis in noone⁸ of þe newe testament /
 schullen we grounde þis maner of song⁹ neiþir among oure doctours ||
 but often þei ben chargid to preche. ȝhe vndir greet payne / &
 10 algatis þat þei haue good wille¹⁰ to do þat þei may / þat þe | peple Fol. 56 b
 were troweli tauȝt¹¹ to lede a sobre lijf / þerfore Gregor in his
 decre¹² 92. smyȝeþ hem wiþ a curse / þat bisien hem in þe courte
 of Rome¹³ aboute suche feyned syngyng / wherþoruȝ schulde be
 tariȝd¹⁴ þe office of preching¹⁵ ||
- 15 Mynysters of sacramentis¹⁶ þat ben in Cristis chirch / biþenken VIII. Admin-
 hem ful wittirli¹⁷ of þe greet worþines / hou þise sacramentis comen istrators of
 of Crist¹⁸ & of his holi passioun / taken of his blessid bodi¹⁹ for Sacraments
 tresour of his chirche / & þei ben salue & medicyn²⁰ for alle þoo in Christ's
 sijke membris / þat wil schewe her greet sooris²¹ to Goddis prestis church.
 20 of wise discrecioun / & vse þise sacramentis in her kynde²² as seint
 Poul techiþ / I. Cor. v^o. / ‘Pascha nostrum immolatus est christus.
 itaque epulemur . Non in fermento malicie & nequicie²³ sed in
 azimis sinceritatis & veritatis’²⁴ / þat is to seiȝe. Crist is offrȝd
 oure pask²⁵ þat norisȝeþ vs wiþ hise sacramentis / & þerfore make
 25 we vs myry²⁶ in þis goostli food / not in angir & in tene²⁷ of malise
 & of wickidnes / But in þe faire pure paast²⁸ of clenmes & | of Fol. 57 a
 troupe²⁹ / þise twoo vertues techen vs³⁰ to clense bodi & soule /
 wheþir þat we schal ȝyue or take³¹ þise seuene sacramentis / Baptem
 confermyng & penaunce³² ordir Cristis bodi matrimonye. & þe last

The Seven
 Sacraments
 avail against
 the Seven
 Deadly Sins,

¹ W. V. ‘Mi peple sitten before thee, and heeren thi wordis, and don not hem; for thei turnen hem in to a songe of her mouthes, and the hert of hem sueth her auerise; and it is to hem as a songe of musyke, whiche is sunge by soft and sweet soun.’

² Vulg. Amos v. 23.

³ W. V. ‘Do away from me the noyse of thi songis, (or ditees), and Y shal not heere the songis of thin harpe.’

⁴ Vulg. 1 Cor. v. 7, 8.

⁵ W. V. ‘Crist is offrȝd oure pask. And so ete we, not in old sourdouȝ, nether in sourdouȝ of malice and weywardnesse, but in therf thingis of clenness and treuthe.’

⁶ Gratian, *Decreti Pars Prima*, dist. cii, cap. ii (Migne, tom. 187, col. 430).

which are
seven devils.

- I anoyntyng || pise helpen vs in pis fytting chirche : azen seune
deedli synnes / pat ben seuen cruel deuelis : pe firste is Lucifer /
II pat regnep in his malice : ouer pe children of pride / pe secunde
III is clepid Belzebub : pat lordip ouer envious / pe pridde deuel is
IV Sathanas : & wrappe is his lordschip / pe fourpe is clepid Abaddon : 5
V pe slow3 ben hise retenwe / pe fifpe deuel is Mammon : & hap
wip him pe auarouse / and also oone pat is his feere : a foule synne
VI couetise / pe sixte is clepid Belphegor : pat is pe god of glotouns ||
VII pe seuenp deuel is Asmodeus : pat leedip wip him pe leccherouse ||
But pe seune sacramentis : casten out pise deuelis / from pe 10
saruauentis of God : pat resceyuen meedfulli / & stablen hem in
Fol. 57 b seune giftis : pat ben clepid of pe | Hooli Goost /

Administra-
tors of
Sacraments
in the
devil's
church.

But mynystrars of sacramentis : pat ben in pe fendis chirche /
mynystren pise sacramentis : & treeten hem vnworpili / & alle
suche bope lerned & lewid : ben Iudas goostly children / for he took 15
pe sacrament : at Cristis hooli sooper / where Crist dalt his bodi in
breed : as opir apostlis diden / & drank wip hem his blood in wyn :
but wip a viciouse conscience / wherfore pe deuel entrid in him : &
he bitraied his Lord / pus it is wip pe fendis children : whanne pei
resceyue pe sacramentis / pei gon to hem vnworpili : & so to her 20
dampnacioun || Summe wip polutid handis : & wip a stinking
careyn / as Parisieus seip : & rehersiþ Austin / 'Nocte amator
veneris' cras consecrator filii virginis / Deus auertit ¹ aurem suam :
ab oratione talium' || Pat is to seie. He pat is on pe nyzt : pe
louer of leccherie / & in pe morne a sacrar : of pe maidens sone / 25
God turnep awey hise eeris : from suche mennes preiours || Manye
feipful doctours : forbeden ful streiztli / for to take ony sacramentis :

Fol. 58 a of suche preestis handis / | But now it is & euer schal be : vnto pe
worldis ende / foolis fynden conuenticlis : pat haasten hem to helle /

Traffic in the
Sacraments
is the sin of
simony.

Summe per ben as Symoundis eiris : pat sellen pise sacramentis / 30
& summe ben redi wip her money : as chapmen in a feire / to bie
of pise marchauntis marchaundise : merite as pei wenen / but bope
pe biggers & pe sellers : disceruen endeles payne / Summe seien
'haue here my moneye : for cristenyng of my childe' / summe seyn
'haue here pis money : & soyle me of my synnes' / summe seyn 35
'haue here pis money : & sing for me a messe' || Summe seyn 'haue
pis money : & graunt me pi pardon' / summe seyn 'haue pis money :
for pou hast made pis mariage' / summe seyn 'haue pis money &

¹ MS. auertip.

sacre me to presthod' / summe seyn 'haue pis money.' for þou hast
 often visitid me' / summe seyn 'haue here pis money.' & good sire
 preie for me' || Summe maken lettris' for sotiler ypocrisie / to selle
 alle her suffragis' where euere þei fynden þe chapman / þat wole
 5 paie lar-|geli þerfore.' þanne is þe bargayn made / Lord hou reden Fol. 58 b
 þise fendis lymes.' þe decre saluator^a / or studien Goddis lawe.
 in Dedis of þe Apostlis / where suche marchaundise is dampned.
 for þus it is seide of cursid Symound / Actus viii^o. / 'Cum vidisset nota
 autem symon quia per impositionem manus daretur spiritus sanctus.'
 10 optulit eis pecuniam dicens || Date & mihi hanc potestatem vt
 cuicumque¹ imposuero manus accipiat spiritum sanctum / Petrus
 autem dixit ad eum. Pecunia tua tecum sit in perdicionem.' quoniam
 donum dei existimasti pecunia possideri / Non est tibi pars neque
 sors. in sermone isto'² / þat is to seie. Forsoþe whanne Symon
 15 magus had seyn' þat bi touching of þe apostlis handis / þe Holi
 Goost was ȝouun to þe peple.' he profrid hem money & seide to
 hem / ȝyue ȝe to me also pis powere.' þat whom so euere I touche
 wiþ handis / may resceyue þe hooli goost.' forsoþe þanne Petir seide
 to him / þi money be wiþ þee for vs.' take it þi silf to þi dampna-
 20 cioun / for þou trowist | þe ȝift of God.' to be hadde in sale for Fol. 59 a
 moneye / þer is no parte neiþir lott.' to þee in pis sermon of God³ ||
 Þanne þise þat we han markid afor' / in þis ben verrey Symoundis
 ciris / for þei wenen whanne þei han money.' to graunt þe peple
 þise goostli ȝiftis / and Symon is dampned & alle hise folowars.' hou
 25 miche more raper þise cursid takars / For if seint Petir hadde

¹ MS. *circumque*.

² Vulg. Act. viii. 18-21.

³ W. V. 'Forsoth whanne Symound hadde seyn, for the Hooli Gost was ȝouun by puttyng on of the hond of apostlis, he offride to hem money, seyinge, ȝyue ȝe to me and this power, that to whom euere I schal putte on hondis, he receyue the Hooly Gost. Forsoth Petre seide to him, Thi money be with thee into perdicioun, for thou gessidist the ȝifte of God for to be had, (or weeldid), by money. Part is not to thee, nethir sort, in this word.' 1388, 'And whanne Symount hadde seyn, that the Hooly Goost was ȝouun bi leiȝyng on of the hoondis of the apostlis, and he proferide to hem money, and seide, ȝyue ȝe also to me this power, that whom euere Y schal leye on my hoondis, that he resseyue the Hooli Goost. But Petir seide to hym, Thi money be with thee into perdicioun, for thou gessidist the ȝifte of God schulde be had for monei. There is no part, ne sort to thee, in this word.'

^a Gratian, *Decreti Pars Secunda*, causa i, quæst. iii, c. viii (Migne, tom. 187, col. 549, 550).

taken þis money ⁊ he hadde ȝouun leue to vse symonye / but Petir forsook it & blamed þis man ⁊ & ȝaue a rule þat euer schal last / þat cursip & dampneþ boþe þe ȝyuars & takars ⁊ for boþe partijs ben symonyentis / O. Iudas made a couenaunt ⁊ wiþ þe Iewis for þritti platis / and soold his maistir Iesu Crist ⁊ bitraiyng his bodi in to 5 her hondis / whanne he cam cheueli for to die ⁊ his deef is oure redempcioun / þefore his name is cursid Iudas ⁊ worþili for his

Fol. 59 b fals trayne / But hise children don myche warre ⁊ | in selling þe sacramentis & for lesse prijs / þat ben vndeeli & moun not suffre ⁊ neipir ony profite comeþ of suche sale / But veniaunce here & ellis 10 where ⁊ alas whanne wole þise wrecchis be war ||

IX. Students
in Christ's
church.

Studiars in Cristis chirche ⁊ studien dai & nyȝt / in þe lawe of þe Lord ⁊ as þe prophet seiþ. Ps. i.º. 'In lege domini fuit voluntas eius ⁊ & in lege eius meditabitur die ac nocte' / &c.¹ || þat is to seie. Blessid be þat man ⁊ þat hap his wille in þe lawe of þe Lord ⁊ schal pink 15 in his lawe ⁊ boþe nyȝt & day / for he schal be as a tree ⁊ þat is wijsli plauntid / biside þe rendels of watris ⁊ þat schal ȝyue his fruyte. in his due tyme / and his leef þat is his vertu ⁊ schal not falle away / but alle þingis þat he schal do ⁊ in grace schullen be welþi² / wel is him þat so may studie ⁊ to fynde þise precieuse fruytis / to make 20 faire her owne soule ⁊ wiþ flouris of holi writ / þanne Crist wole take his resting place ⁊ in þe chaumbre of her conscience / for þe

Fol. 60 a wijs man seiþ. Ecc. i. xxxiiii.º. 'Flores mei fructus | honoris & honestatis'³ / þat is to seie. mi flouris be fruytis ⁊ of worschip & honeste⁴ / and þefore seint Ierom counseilip ⁊ in his prolog vpon 25 þe bible. prologo I.º. ca. viii.º. 'Oro te frater karissime inter hec viuere ista meditari nil aliud noscere nichilque aliud querere' / I preie þee broþir seiþ Ierom ⁊ þat þou haue þi studie / & þi mynde among þe lessouns ⁊ þat ben in holi writ / bisie þee no þing ellis to knowe ⁊

¹ Vulg. Ps. i. 2 'In lege domini voluntas eius,' etc.

² W. V. 'In the lawe of the Lord his wil; and in the lawe of hym he shal sweteli thenke dai and nyȝt. And he shal ben as a tree, that is plauntid biside the doun rennyngis of watris: that his frut shal ȝive in his time. And the lef of hym shal not fade; and alle thingus what euere he shal don shul waxe welsum.' 1388, 'His wille is in the lawe of the Lord; and he schal biþenke in the lawe of hym dai and nyȝt. And he schal be as a tree, which is plauntid bisidis the rennyngis of watris; which tre schal ȝyue his fruyt in his tyme. And his leef schal not falle down; and alle thingis which euere he schal do schulen haue prosperite.'

³ Vulg. Ecclesiasticus xxiv. 23.

⁴ W. V. 'My floures frutes of honour, and of honeste.'

bisi pee no ping ellis to seeke || Sett þin herte in holi studie / & purswe aftir wiþ al þi strengþe / & þou schalt fynde it in schort while / more swetter þan þe honycombe / as þe wijs man seiþ. Eccl. viº. 'Cogitatum¹ habe in preceptis dei & in mandatis illius maxime
5 assiduus esto. & ipse dabit tibi cor & concupiscencia² sapientie dabitur tibi'³ || Haue þou þi þouzt in Goddis heestis / & in hise comaundementis be þou moost bisy / & he schal graunt an hert to þee / & lust of wisdam schal be ȝounn to þee⁴ ||

But studiars in þe fendis chirche / studien in her maddid lawis /
10 al for richesse / and for pride / & for her worldli worschip / ȝhe so ferforþe. þat vnneþ / ony man is founden / þat abidip wiþ Goddis lawe / cleere wiþouten medlyng / but drawiþ him to mannes lawe / for þat smacchiþ wynnyng / & pere þei studien sadli & soore / but at her laste ende / þis schal be her payment / as God seiþ bi þe
15 prophete. Iere. xviiº. 'Maledictus homo qui confidit in homine et ponit carnem brachium suum & a domino recedit cor eius'⁵ / Cursid mot þat man þe / þat settip his feip in man / & puttip his trist & his strengþe / in mannes maddid ordinaunce / & suffrip his herte to wade away / from his Lord God / Certis þis man schal be as a broom /
20 þat growiþ in wildirnes / & he schal not see in in ward siȝt / whanne þat good of soule hap comen / but he schal dwelle in drynes / in þe lond of wildirnes⁶ / þus seiþ þe Lord God || Suche men sclaudren Crist / þat is bope God & man / & hap halowid his bope lawes / wiþ his precieuse deep / & putt in hem þe spirit of lijf / bi quicknyng
25 of his / blood / to rere soulis from þe deep / & bring hem aȝen to
lijf / as þe gospel witnessiþ. Ion. xiº. 'Qui credit in me etiamsi mortuus fuerit uiuet'⁷ / Crist seiþ. who þat euer bileueþ in me /

Students in the devil's
Fol. 60 b
church.
nota

Fol. 61 a

¹ MS. cagitatum.

² MS. concupiscenciā.

³ Vulg. Ecclesiasticus vi. 37 'Cogitatum tuum habe,' etc.

⁴ W. V. 'Thenking haue thou in the hestes of God, and in the maundemens of hym most bisi be thou; and he shal ȝyue to thee herte, and coueitise of wisdam schal be ȝounn to thee.'

⁵ Vulg. Jer. xvii. 5.

⁶ W. V. 'Cursid the man that trostith in man, and putteth flesh his arm, and fro the Lord his herte goth awei. Forsothe it shal ben as iencian trees in desert, and he shal not see, whan shal come good; but he shal dwelle in droȝte in desert.' 1388, 'Cursid is the man that trestith in man, and settith fleisch his arm, and his herte goith awei fro the Lord. For he schal be as bromes in desert, & he schal not se, whanne good schal come; but he schal dwelle in drynesse in desert.'

⁷ Vulg. Joh. xi. 25.

þhe þouȝ þat he be deed / neþeles he schal lyue aȝen ⁊ hope in grace
 & glorie' || But þis is not in mannes lawe ⁊ þat may ȝyue þis
 powere / þanne is þis foule sleaundir ⁊ of þise weiward foolis / þat
 þus studien in mannes lawe ⁊ as if it were þe betir / & þerfore
 suche froward þouȝtis ⁊ departen her soule from God / Of alle þise 5
 spekiþ Ieremye ⁊ seiþ of hem ful scharpli / Iere. vi^o. 'A minore
 quippe vsque ad maiorem omnes auaricie student / A propheta vsque
 ad sacerdotem cuncti faciunt dolum / Quamobrem cadent inter
 ruentes. in tempore visitacionis corrueunt dicit dominus' ² || From
 þe leest vnto þe moost ⁊ alle studien coueitise / þat is vndirstandid ⁊ 10
 of hem oonli þat ben in þe fendis chirche / from þe prechour vnto
 Fol. 61 b þe prest ⁊ alle wirchen gile / þerfore | þei schal falle ⁊ amonge hem
 þat fallen / þei schal falle in tyme of visitacioun ⁊ seiþ þe Lord
 God / ³ God rehersiþ þis sentence aȝen ⁊ for we schulde take good
 hede þerto / but for þei wole not amende her studies ⁊ & turne þe 15
 þouȝt to Goddis lawe / þerfore God wischip hem woo ⁊ seiþ þus bi
 þe prophete. Miche. ii^o. 've qui cogitatis invtile ⁊ operamini
 malum in cubilibus vestris' ⁴ || Woo to ȝou þat þenken ⁊ þing þat is
 vnprofitable / and wirchen yuel in ȝoure studies ⁊ in þe morowe list ||

X. Peaco-
 makers in
 Christ's
 church.

Pees-makars in Cristis chirche ⁊ moven men to reest / þat 20
 Crist bihiȝt to hise disciplis ⁊ whanne he was here amonge hem /
 Ion. xiii^o. 'Pacem meam do vobis pacem meam relinquo vobis' ⁵ ||
 þat is to seie. Mi pees I ȝiue to ȝou ⁊ my pees I bileue to ȝou /
 his pees he bilefte wiþ vs ⁊ whanne he went to heuene / his
 pees he schal ȝyue to vs ⁊ in þe worldis ende / his pees he bitook 25
 to vs ⁊ to helpe vs in þis world / his pees he schal graunt to vs ⁊
 Fol. 62 a to solace vs in blisse || | He haþ lefte vs his pees ⁊ to be oure
 tristi cloþing / for if we be cladde þerynne ⁊ we schal ouercome
 oure enemyes / He schal graunt vs his pees ⁊ & þanne we schal be

¹ W. V. 'He that bileueth in me, ȝhe, if he schal be deed, schal lyue.'
 1388, 'He that bileueth in me, ȝhe, thouȝ he be deed, he schal lyue.'

² Jer. vi. 13, 15.

³ W. V. 'Fro the lasse forsothe unto the more, alle to auarice studien; and
 fro the profete unto the prest, alle don treccherie. Wherefore thei shul falle
 among the men fallende; in tyme of ther visitacioun thei shul falle togidere,
 seith the Lord.' 1388, 'Fro the lesse til to the grettere, alle studien to
 auerise; and alle doon gile, fro the profete til to the preest. Wherefor thei
 schulen falle down, among hem that schulen falle down; thei schulen falle
 down in the tyme of her visitacioun, seith the Lord.'

⁴ Vulg. Mich. ii. 1.

⁵ Vulg. Joh. xiv. 27 'Pacem relinquo vobis, pacem meam do vobis.'

siker / to regne world *wiþouten* ende / *wiþoute* any enemyes / He
 hap leeft vs his pees / þat we deme not falsli / of oure neiȝbore
 biside vs / of þingis þat ben vncerteyne / He schal ȝyue to vs
 pees / whanne he schal make knowen / þe priuetees of mannes
 5 herte / & þanne schal be preising / to euery man of his god / aftir
 he hap discerued || Crist hap leeft among vs pees / þat we schulde
 loue togidir / hatyng synne & louyng vertu / for þus he loued vs /
 for þer is no charite / but if synne be hatid / & rendid vp bi þe
 rootis / in vs & in alle opir || Þanne Crist schal ȝyue vs ful pees /
 10 where we may neuere discorde / þus seiþ seynt Austin / vppon þis
 same gospel / þat is aforne rehersed / now grounde we it in oure
 mynde ||

Þise peesmakars for þei wolde haue / þis verrey | pees among Fol. 62 b
 hem / stonden armed at alle peesis / for drede of her enemyes / in
 15 þe armour of Iesu Crist / þat seint Poul techiþ / Ephe. vi^o /
 'Accipite armaturam dei' ¹ || Sixe armours þe apostle rehersiþ / ^{The six armours of the soul.}
 þat armyn þe soule / fyue for to defende *wiþ* / þe sixte for to
 assaile /

Þe firste is a girdil of chastite / & þerbi mai we knowe / þat I. The
 20 Poule vsiþ þe witt of þe soule / & leueþ bodili armour || Þis girdile ^{girdle of chastity.}
 girdiþ vp her lendis / & saueþ ² chastite / and pees of bodi from
 leccherie / in þise þre degrees / In maidens it kepith virginite / in
 weddid trewe matrimonye / & in widowis continence / þat is from
 al vnclennes / Take vp þis girdile in Goddis name / þat ȝe moun
 25 stonde perfiȝte / in þe pees of ȝoure soule / aȝen alle fleischeli
 steryngis ||

An haburioune of rijtwise nesse / is þe secounde armour / þat is II. The
 þicli mailid / for falsheed schulde not entre / for to greue God or ^{breastplate of righteousness.}
 man / or sturble þis trewe pees /

30 Þe þridde armour is leggeharnes / & schoyng of affeccions / | Fol. 63 a
 in þe gospel of Iesu Crist / & þanne þei ben disposid / to make pees ^{III. Leg and feet armour of the affections.}
 among men / not as þe world axiþ / But þat þei stonde perfiȝtli /
 in al aduersite / *wiþ* Crist & his gospel / to þe deep dai ||

A schilde of feiþ is þe fourþe / in whiche þei schal quenche / alle IV. The
 35 þe fendis brennyng dartis / þat ben hise temptaciouns / Certis þer ^{shield of faith.}
 may no deedli dynt / steale in þat man / þat hap þe schelde of trewe
 bileve / hanging on his herte / perfore he lediþ his lijf in pees &
 quart / from al goostly sijknes ||

¹ Vulg. Eph. vi. 13.

² MS. saue.

V. The
helmet of
salvation.

Pe fifte armour of þe soule ⁊ is an helme of helpe / þat is clepid
tristi hope ⁊ for it berip of strookis || Pe fende prowip at mannes
soule ⁊ wip twoo dispitouse gynnes / þe toone is obstinacioun ⁊ or
nota bene hardenes of herte / þe topir is desperacioun ⁊ or ellis wanhope / But
who þat hap þe helme of hope ⁊ pouz strookis lizten on him / þei 5
schal on nowise breest þis palet ⁊ ne synk vnto þe soule / þerfore he
lyueþ peesibly ⁊ in hoope of Goddis mercy ||

Fol. 63 b
VI. The
sword of the
spirit.

Pe | sixte armour of Goddis knyztis ⁊ wip whiche þei done
assaile / is þe swerid of þe spirit ⁊ þat is Goddis worde / wip þis
swerid Iudith þe widowe ⁊ smot Holofernes / & kitt his heed from 10
his bodi ⁊ in sauynge of hir peple. Iudith. xiii^o 1 / And in þis
swerid Iesu Crist ⁊ assailed þe fende of helle / whanne Crist seide
'goo Satanas' ⁊ anon he fledde away / Mar. iii^o 2 / For þis swerid
is ful scharpe ⁊ and bitip on bope sidis / for it departeþ at a strook ⁊
þe soule from þe bodi / & it departip in þis lijf ⁊ vertu fro synne / 15
& it schal departe at domesdai ⁊ þe good from þe uel || In þis
swerid kyng Salamon ⁊ zaue a trewe iugement / & diuidid wip þis
swerid ⁊ truþe from þe falshede || III. Re. iii^o 3 || God 3yue vs grace
to take þis swerid ⁊ þenk on kyng Salamon / wip Iudith & wip
Iesu Crist ⁊ þanne is þer no doute / For alle þat taken vp þis 20
swerid ⁊ stonden in þis armour / Crist oure capteyn blessip hem ⁊
& clepip hem his children / Mat. v^o. 'Beati pacifici' quoniam filii

Fol. 64 a dei vocabuntur' 4 || þat is to seie. Blessid be alle þise pees-|makars ⁊
for þei schal be clepid þe sones of God 5 / And este Crist seip.
'Diligite inimicos vestros. benefacite hijs qui oderunt vos. & orate 25
pro persequentibus & calumpniantibus vos vt sitis filii patris vestri
qui in celis est' 6 || Loue 3e 3oure enemyes seip Crist. do 3e wel to
hem þat haten 3ou / & preie 3e for 3oure purswars & 3oure slaun-
derars . þat 3e mai be þe sones of 3oure fadir þat is in heuenes 7 ||

¹ Vulg. Judith xiii. 7-9.

² Vulg. Matt. iv. 10.

³ Vulg. 3 Reg. iii. 16-28.

⁴ Vulg. Matt. v. 9.

⁵ W. V. 'Blessid be pesible men, for thei shuln be clepid the sonys of God.'
1388, 'Blessid ben pesible men, for thei schulen be clepid Goddis children.'

⁶ Vulg. Matt. v. 44, 45.

⁷ W. V. 'Loue 3e 3oure enmyes, do 3ee wel to hem that haten 3ou, and
preye 3ee for men pursuyng, and falsly chalengynge 3ou; that 3ee be the
sonys of 3oure fadir that is in heuenes.' 1388, 'Love 3e 3oure enemyes, do 3e
wel to hem that hatiden 3ou, and preye 3e for hem that pursuen, and
sclaundren 3ou; that 3e be the sones of 3our fadir that is in heuenes.'

But pees-makars in þe sendis chirche.' confidren hem togidir in a fals pees / aftir þe maner of þis world.' þat Cristis gospel dampneþ / Mat. x^o. & Luk. xii^o. 'Non veni pacem mittere' ^{Peace-makers in the devil's church.} sed gladium'¹ || I haue not comen seiþ Crist.' to maynten viciouse
 5 pees / but to sende a scharpe sweride'² to smyte synne from mannes soule / & þis þise synful wrechid foolis.' prowen vndir foot / Feiþ. troupe. & riztwise nesse.' þei counten at no prijs / for þei ouereleden þe countre.' aftir her owene lust / þerfore þe prophete Dauid.' sorowip on þis mischef / Ps. lxxii / 'Zelau super iniquos.
 10 pacem peccatorum videns'³ / I haue sorowid on wickid | men.' seynge Fol. 64 b þe pees of synners'⁴ ||

But prestis & knyztis' of þis synne ben moost to blame / Prestis þat schulden be goostli lechis.' and recounseile þe peple / bi good counseile to her God.' & heele hem wiþ his lawe / what wiþ pride &
 15 coueitise' & many fleischeli lustis / þise prestis ben so blyndid.' þat þei knowe no wisdam / for Iob seiþ. xxviii^o. 'ubi invenitur sapientia.' non enim in terra suauiter viuencium'⁵ / Iob axip þis questioun.' where wisdam mai be founden / anoon he answerip wiþ þe spirit of God.' not in þe lond of lusti lyuars'⁶ / And vpon þis
 20 seiþ Gregor in hise morals.' þise wordis of greet sorow. to hem þat ben gilty / 'Quisquis presentis vite voluptatibus pascitur procul dubio eterne sapientie intellectu separatur'^a || Þat is to seiþ. who þat is fedde.' wiþ lustis of þis present lijf / wipouten ony doute' þat man is departid / fro þe vndirstanding.' of euerlasting wisdam ||
 25 And siþen þise prestis' ben moost zouun / to þise fleischeli lustis' þei failen | goostli siȝt / and wisdam to ransake.' ony goostli siȝnes / or to serche al aboute.' þe perel of a wounde / & ȝit þei ben presumptuose.' to profre fals medicyn / & vndirtake greet curis' The priests follow Fol. 65 a fleshy lusts and lack spiritual wisdom.

¹ Vulg. Matt. x. 34; Luc. xii. 51.

² W. V. 'I cam not to sende pees in to erthe, but swerd.'

³ Vulg. Ps. lxxii. 3.

⁴ W. V. 'For I enuyde up on wicke men; seande the pes of synners.' 1388, 'For I louede feruentli on wickid men; seynge the pees of synneris.'

⁵ Vulg. Job xxviii. 12, 13 'Sapientia vero ubi invenitur? . . . nec inventus in terra suauiter viventium.'

⁶ W. V. 'Wisdam forsothe, wher is it founde? . . . ne it is founde in the lond of sweteli lyuende men.'

^a Gregorius Magnus, *Moralium* Lib. XVIII, cap. xli. 66 (Migne, tom. 76, col. 75).

for to make hem hool / But þei herten myche sorer / þan þei were
 afor / as þe Lord moneþ him / bi þe prophet Ieremye. Iere. viii^o.
 ‘Sanabant contricionem populi mei ad ignominiam dicentes. Pax.
 pax. cum non esset pax / Confusi sunt qui abhominacionem fecerunt /
 Quinimo confusione¹ non sunt confusi / & erubescere nescierunt’² || 5
 Þise prestis³ heliden þe contricioun of my peple / wiþ schenschip
 or wiþ schame / þat is wiþ foule symonye / as we rehersed afor /
 and þei seyn pees pes / whanne þer was no pees / þei ben worpi to
 be schent / þat han done abhominacioun / miche raper in þis con-
 fucioun / þei be not confoundid / for þei can not be aschamed / of 10
 her owene vilenye / Þus seiþ þe Lord God / and efte he seiþ ca^o.
 xxiii^o. ‘A prophetis enim Ierusalem egressa est pollucio super |
 Fol. 65 b omnem terram. hec dicit dominus . Nolite audire verba prophetarum
 qui prophetant vobis & decipiunt vos / visionem cordis sui locuntur /
 non de ore domini / Dicunt hijs qui blasfemant me. locutus est 15
 dominus pax erit vobis & omni qui ambulant in prauitatem cordis
 sui dixerunt. non veniat super uos malum’⁵ || From þe prechours
 nota bene of þe chirche / comeþ defoiling vpon al þe erþe / þise þingis seiþ
 þe Lord / Nile 3e heere þe wordis of þise precheours / þat prechen
 & disceyuen 3ou | þei speken þe visioun of her herte / but not of þe 20
 Lordis mouþe / Þei seyn to þoo þat blasfemen me / þe Lord spekip
 þat pees schal be to 3ou / & þei han seide to iche a man / þat
 walkip in schrewidnes of his herte. þer schal non yuel cum vpon
 3ou⁶ || And Gregor seiþ. ‘Causa ruine populi / sunt sacerdotes

¹ MS. confucōe.

² Vulg. Jer. viii. 11, 12 ‘Sanabant contritionem filiae populi,’ etc.

³ MS. perstis.

⁴ W. V. ‘(Thei) heleden the tobrosing of the doȝter of my puple to shenshippe, seiende, Pes, pes, whan ther was not pes. Confoundid thei ben, for abhomynacioun thei diden; but myche more by confusioun thei ben not confoundid, and shamen thei kouthen not.’ 1388, ‘Thei heeliden the sorowe of the douȝtir of my puple to schenshippe, seiynge, Pees, pees, whanne no pees was. Thei ben schent, for thei diden abhomynacioun; 3he, rather thei weren not schent bi schenshippe, and kouden not be aschamed.’

⁵ Vulg. Jer. xxiii. 15, 16 ‘A prophetis enim . . . haec dicit dominus exercituum,’ etc.

⁶ W. V. ‘Fro the profetus forsothe of Jerusalem is gon out defouling upon al erthe. These thingus seith the Lord of ostus, Wileth not heren the wrdus of the profetes, that profecien to 3ou, and desceyven 3ou; the viseoun of ther herte thei speken, not of the mouth of the Lord. They seyn to them that blasfemen me, The Lord spac, Pes shal be to 3ou; and to eche that goth in the shreudnesse of his herte thei seiden, Ther shal not come up on 3ou euel.’

mali^a / yuel prestis ben cause of ruyn or mischef of þe peple / and
 no wondir. for whanne þat lizt is quenched . þat schulde schyne
 in | prestis / þanne is þer miche stink^z wip wickid sauour / & Fol. 66 a
 blyndnes þat combrif^z þe leder & þe folowar / in to þe derckness
 5 of helle^z þe gospel berif witnes / Mat. xv. Luk. vi. 'Cecus
 autem si ceco ducatum prestat^z nonne ambo in fouiam cadunt'¹ ||
 Whanne þe blynde ledif þe blynde. falle þei not þanne bope in to
 þe lake ?² 3his pleynli || Þe former blynde is þe preest / þat wantif
 vndirstonding / for þou3 he haue lettrure^z & faile in good lyuyng /
 10 þanne he is a blynde prest^z of whom Crist spekiþ / as þe comune
 gloose seip. 'Frustra iactat legis noticiam^z qui operibus destruit nota
 doctrinam^z / Aboute nou3t he boostif^z þe knowing of Goddis lawe /
 þat distrief þe loore^z wip his wickid werkis / Þe topir blynde is
 man & womman^z þat tristen in suche prestis^z to lede hem in þe
 15 weie of lijf^z & bringe hem to saluacioun || But Crist hap iuggid
 þise bope parties^z to falle in to þe doungun / Of suche prestis
 comeþ debate^z in al þis brood world / þat distur-|blyþ verry pees^z Fol. 66 b
 & crief open veniaunce / And þise prechours ben no prechours^z
 but oonli in name / as a luschborue is clepid a peny^z þat is rizt
 20 nou3t worþe ||

Knyztis also ben to blame^z þat mysven her powere / and wole
 not reede in Goddis lawe^z neipir lerne her office / & perfore þe wise
 man^z blameþ hem & seip / Sap. vi. 'Audite reges & intelligite
 & sequentia. quoniam data est a domino potestas & virtus ab
 25 altissimo qui interrogabit opera uestra & cogitationes scrutabitur /
 Quoniam cum essetis ministri regni illius. non recte iudicastis neque
 custodistis legem iusticie neque secundum dei voluntatem ambu-
 lastis'³ / Heere 3e kyngis^z & vndirstonde 3e knyztis / for power is
 oonli of þe Lord^z & strengþe comeþ of him þat is hizest / þat schal
 30 aske reckenyng^z of alle 3oure werkis / & schal serche fulli^z þe
 inward of 3oure þou3tis / For whanne þat 3e were mynystris^z of

Knights
 misuse their
 power to
 do sin.

¹ Vulg. Matt. xv. 14 'Caecus autem si caeco ducatum praestet, ambo in foveam cadunt.' Luke vi. 39 'Numquid potest caecus caecum ducere, nonne ambo in foveam cadunt?'

² W. V. '3if a blynd man 3eue ledyng to a blynd man, bothe fallen doun in to the diche.'

³ Vulg. Sap. vi. 2, 4, 5 'Audite ergo reges . . . quoniam data est a domino potestas vobis,' etc.

^a Gregorius Magnus, *Homiliae in Evangelia*, Lib. II, Hom. xxxix. 2 (Migne, tom. 75, col. 1295).

- Goddis rewme / neipir 3e demed ríztwiseli / neipir 3e kept his lawe /
 Fol. 67 *a* neipir 3e walkid in þe weye / aftir Goddis wille¹ / but 3e | straied
 al awaye / as if it were wilde syouns / In often takyng of miche
 mete / þat steriþ 3ou to miche drinking || Þanne 3e liggen longe in
 couchis / þat drawiþ 3ou to lecherie / as sumtyme to spousebreche / 5
 & opir foule vncleennes / & of þis comeþ stryuyng ; & fíztynge euer
 anoon / þat bringiþ 3ou to enemyte / & hate of iche opir / How
 schulde 3e knyztis maynten pees / whanne 3e forsake it in 3oure silf ?
 for wiþ 3oure greuouse tirauntrie / oppressioun & extorcioun / 3oure
 awe is lawe. who dar seie naye / but as 3e wole 3oure silf / But wite 10
 3e wel þis is þe vois / of hem þat schal be dampned / as þe wiseman
 seiþ. Sap. iiº. / 'Sit fortitudo nostra lex iusticie'² || Oure strengþe
 or oure powere / be it to us þe lawe of ríztwisenesse³ / Heere 3e þer-
 fore / hou dredfulli it folowip / of þe sentence seide afor / if þat 3e
 wole amende 3ou / Sap. viº. / 'Horrende & cito apparebit vobis quo- 15
niam iudicium durissimum in hijs qui presunt fiet / exiguo conceditur
 Fol. 67 *b* *miseriordia potentes potenter tormenta patientur / | Non enim*
personam subtrahet cuiusquam dominus qui est omni dominator. nec
verebitur magnitudinem cuiusquam. quoniam pusillum & magnum
ipse fecit. & equaliter cura est illi de omnibus forcioribus autem forcior 20
*instat cruciatio'*⁴ || Ferfulli & soone / it schal schewe to 3ou / þat
 moost hardest iugement / schal be to hem þat lorden / or þat holden
 lordschip / ouer her pore briþeren / mercy is grauntid / to hem þat
 ben lowe in herte / myzti men myztili / schullen suffre turmentrie /
 forsoþe þe Lord schal not wiþdrawe / þe persooone of ony man / 25

¹ W. V. 'Hereth thanne, 3ee kingis, and undirstondith ; for ther is 3ouen of the Lord power to 3ou, and vertue of the heizeste, that shal aske 3oure werkis, and thoȝtis serchen. For whan 3ee weren mynestres of his reume, not ríztli 3ee demeden, ne kepten the lawe of ríztwisenesse, ne aftir the will of God 3ee wenten.' 1388, 'Therfor, 3e kingis, here, and understonde ; for whi power is 3ounn of the Lord to 3ou, and vertu is 3ounn of the hiȝeste, . . . and schal serche thouȝtis. For whanne 3e weren mynystris of his rewme, 3e demeden not ríztfuli, nether 3e kepten the lawe of ríztfulnesse nether 3e ȝeden bi the wille of God.'

² Vulg. Sap. ii. 11.

³ W. V. 'Be forsothe oure strengthe the lawe of unríztwisenesse.' 1388, 'But oure strengthe be the lawe of ríztfulnesse.'

⁴ Vulg. Sap. vi. 6-9 'Horrende et cito apparebit vobis quoniam iudicium durissimum hijs qui praesunt fiet. Exiguo enim conceditur misericordia ; potentes autem potenter . . . Non enim subtrahet personam cuiusquam Deus, nec verebitur . . . cruciatio.'

- neipir he schal be aschamed : of ony mannes greetnes / for he hap
made bope smale & greet : & chargip neipir oon ne opir / forsope
to þe strengere : is ordeyned strengere cruciacioun & peyne¹ || Þise
forseide prestis & knyztis : þoruȝ suche vicious dedis / leden þe
5 comunes on her ryng : and boolden hem in synne / þat al þis worlde
is sett in rore : in bataile & in werre || But now ben comen to þe
proof : þe wordis þat God hap seide / bi þe prophete Ieremye : to
teche hise chosen seruantis / Iere. ix^o. 'Omnes adulteri | sunt & Fol. 68 a
cetus preuaricatorum extenderunt linguam suam quasi arcum
10 mendacii & non veritatis / confortati sunt in terra quia de malo ad
malum egressi sunt. & me non cognouerunt dicit dominus vnus-
quisque a proximo suo se custodiat. & in omni fratre suo non
habeat fiduciam / quia omnis frater supplantans supplantabit / &
omnis amicus fraudilenter incedet / & vir fratrem suum deridebit
15 & veritatem non loquetur'² || Alle þise ben avowtrers : & a cum-
pany þat breken þe lawe / þei han strecchid forþe her tung : as
a bent bowe / to schete lesyng & no troupe : iche man at opir / þei
ben counfortid in þe erpe : for þei goon from yuel to yuel / & þei
han not knowen me : seip þe Lord God / Iche man from his neizbore :
20 kepe he him ful wiseli / & in his owene broþir : he mai haue no
trist / for iche a broþir in disceyte : schal bigile opir / & iche
a frende falseli : schal goo awei from opir / & þe man schal scorne
his broþir : & þei schal not speke troupe / forsope þei han tauȝt her
tung : for to speke | lesyng : and for þei wolde do wickidli : þei Fol. 68 b
25 han soore traueiled / þei han forsaken in trecherie. to knowe me
seip þe Lord God || Wherefore þise pingis : seip þe Lord of oostis /
Loo I schal welle hem togidir : & I schal proue hem || what schal

¹ W. V. 'Orribleli and soone he shal apere to ȝou ; for most hard dom shal
ben don in hem, that ben biforn. Forsothe to the litle is grauntid mercy ;
myȝty men forsothe myȝtily tormentis shul suffre. Forsothe he shal not
withdrawe the persone of any man, the Lord, that is lordshipere of alle
thingis, and he shal not drede the mykilnesse of any man ; for lital and gret
he made, and euenli cure is to hym of alle. To the strengere forsothe
strengere stant in tormenting.' 1388, 'Hidousli and soone he schal appere
to ȝou forwhi hardeste doom schal be maad in hem, that ben souereyns.
Forsothe merci is grauntid to a lital man ; but miȝti men schulen suffre
turmentis miȝtily. For the Lord, which is lord of alle thingis, schal not with-
drawe the persone of ony man, nether he schal drede the greetnesse of ony
man ; for he made the lital man and the greet man, and charge is to hym
evenli of alle men. But strongere turment neizeth to strongere men.'

² Vulg. Jer. ix. 2-5.

I ellis do.' fro þe face of my peple? an arow wounding is her tung.' for it spekip gile / & he spekip wiþ his frende.' pees wiþ his moupe / but priueli he leiþ for him.' spies to disceyue him. No wheþir schal I not visite vpon þise þingis.' seip þe Lord God / or schal not my wille be vengid.' vpon suche a folk? ¹ As if he wolde 5 seie.' I schal be vengid / for as her wille is to go fro me. so my wille is to be vengid vpon hem.' whanne I se my tyme || But happeli here summe wole seie. God wole not take veniaunce.' vpon hise cristen peple / God wole not leese þat he deere bouzt.' wiþ his
 I precious blood / To þe firste we answeren.' bi þe moupe of God / 10 Iere. xvi^o. 'Deriliquerunt me patres vestri ait dominus & abierunt
 Fol. 69 a post deos alienos & ser-|uierunt eis & adorauerunt eos & me deriliquerunt & legem meam non custodierunt / sed & vos peius operati estis quam patres vestri / Ecce enim ambulat vnusquisque

¹ W. V. 'For alle auouteris thei ben, and cumpanye of lawe brekeres: and thei benten out ther tung as ther bowe of lesyng, and not of treuthe. Thei ben counfortid in erthe, for fro euel to euel thei wenten out and me thei knewe not, seith the Lord. Eche kepe hymself fro his neȝebore, and in eche brother of hym have he not trost: for eche brother supplauntende shal supplaunte, and eche frend gilendely shal go. And a man his brother shal scorne and treuthe shal not speke; thei tæjten forsothe ther tunge to speke lesing; that wickely thei schulden don, thei traveleden. Thi dwelling in the myddel of treccherie; in treccherie thei forsoke me to knowen, seith the Lord. Therefore these thingus seith the Lord of ostus. Lo! I shall ȝeete and preve them; what forsothe other thing shal Y do fro the face of the sone of my puple? An arwe woundende the tunge of hem, treccherie it spak; in his mouth pes with his friend he speketh, and priueli he putteth to hym aspies. Whether up on these thingus I shal not visite, seith the Lord, or in to such a maner folc shal not be vengid my soule?'

1388, 'Forwhi alle ben auowteris, and the cumpenyes of trespassouris aȝens the lawe; and thei helden forth her tunge as a bouwe of leesyng, and not of treuthe. Thei ben counfortid in erthe, for thei jeden out fro yuel to yuel, and thei knewen not me, seith the Lord. Ech man kepe hym from his neȝbore, and haue no trist in ouy brother of hym; for whi ech brother disseyvyng schal disseyve, and ech frend schal go gilefuli. And a man schal scorne his brother, and schal not speke treuthe; for thei tæjten her tunge to speke leesyng; thei traueliden to do wickidli. Thi dwellyng is in the myddis of gile; in gile thei forsoken to knowe me, seith the Lord, Therfor the Lord of oostis seith these thingis, Lo! Y schal welle togidere; and Y schal preue hem; for whi what other thing schal Y do fro the face of the douȝter of my puple? The tunge of hem is an arow woundyng and spak gile; in his mouth he spekith pees with his frend, and priueli he settith tresouns to hym. Whether Y schal not visite on these thingis, seith the Lord, ether schal not my soule take veniaunce on siche a folc?'

post prauitatem cordis sui mali. & me non audiat || Et eiciam vos
 de terra hac in terram quam ignoratis vos & patres vestri & seruietis
 ibi dijs alienis die ac nocte qui non dabunt vobis requiem¹ || Þe
 Lord seiþ. þoure fadris han forsaken me? & gon aftir straunge
 5 goddis / for to do hem seruyce? & worschipe hem also / but þei han
 forsaken me? & not kept my lawe || But & 3e do miche werre? þan
 euere wrouȝt þoure fadris / Loo iche of þou walkip? aftir þe
 schrewidnes of his yuel herte / þat he heere not me? seiþ þe Lord
 God / & I schal kast þou away? oute of þis erþe / in to a lond þat
 10 is vnknown? to þou & to þoure fadris / & þere 3e schal do seruice?
 to alien goddis / þat schullen ȝyue no rest to þou? neipir dai ne
 nyȝt² / And to þe secounde we answeren? as Crist seiþ in his II
 gospel / Mat. xxii^o. | 'Amice quomodo huc intrasti non habens Fol. 69 b
 vestem nupcialem at ille obmutuit / Tunc rex ait ministris. ligatis
 15 manibus eius & pedibus mittite eum in tenebras exteriores. ibi erit
 fletus & stridor dencium'³ || Frende hou entridist þou hidir? not
 hauyng þe bridal cloop? & he wex doombe / þanne þis kyng Iesu
 Crist? seide to hise mynystris / þis wrecche bounden hand & foot?
 sende him in to þe vttrar dercknes / þere schal be wepyng? &
 20 gneching of teep /⁴ vndirstande bi þis frende? boþe man &

¹ Vulg. Jer. xvi. 11-13.

² W. V. 'For forsoken me þoure fadris, seith the Lord, and ȝiden awei aftir
 aliene goddis, and serueden to them, and honouren hem, and me forsoken,
 and my lawe kepten not. But and ȝee wers wroȝten than þoure fadris; lo!
 forsothe eche goth after the shreudenesse of his euel herte, that me he here
 not. And Y schal caste þou out fro this lond, in to the lond that ȝee and þoure
 fadris knowe not; and ȝee shul serue there to alien goddis dai and nyȝt, that
 shul not ȝiue to þou rest.' 1388, 'For þoure fadris forsoken me, seith the
 Lord, and ȝeden aftir alien goddis, and seruyden hem, and worschipiden hem,
 and thei forsoken me, and kepten not my lawe. But also ȝe wrouȝten worse
 than þoure fadris; for lo! ech man goith aftir the shrewidnesse of his yuel
 herte, that he here not me. And Y schal caste þou out of this lond, in to the
 lond which ȝe and þoure fadris knowen not; and ȝe schulen serue there to
 alien goddis dai and nyȝt, whiche schulen not ȝiue reste to you.'

³ Vulg. Matt. xxii. 12, 13 'Amice, quomodo . . . Tunc dixit rex ministris,'
 etc.

⁴ W. V. 'Frend, hou entridist thou hidir, not hauyng bryd clothe? And
 he was doumbe. Thanne the kyng seide to the mynystris, His hondis and
 feet bounden, sende ȝee hym into uttermore derknessis: there shal be wepyng
 and betyng to gidre of teeth.' 1388, 'Freend, hou entridist thou hidir without
 bride clothes? And he was doumbe. Thanne the kyng bad hise mynystris,
 Bynde hym bothe hondis and feet, and sende ȝe him in to utmer derknessis:
 there schal be wepyng and grentyng of teeth.'

womman / þat hap taken cristendom ⁊ holden þe name / but þei wanten in her lyuyng ⁊ werkis of trewe bileue / þerfore Crist wardiþ hem ⁊ in to þe peyne of helle ||

How þe good of þe secounde chirche acorden wiþ þe firste chirche. Cap^m .X^m. || 5

The good of
the Second
Church are
united to
the first
Church by
Fol. 70 a
a threefold
cord.

Here schullen we telle ⁊ hou þe good of þe secounde chirche / acordiþ wiþ þe firste chirche ⁊ appropurið to God / Feiþ. hope. & charite ⁊ as we han seid afor / knytten God & man togidir ⁊ in oonhed of þis | chirche / þis knott is knitt so sikerli ⁊ þat it schal neuer more faile / neiþir here ne ellis-where ⁊ as þe wise man seiþ / 10
nota Eccles. iiiio. 'Triplex funiculus difficile rumpitur' ¹ || A þrefolde corde ⁊ ful loope is brostun ² || For to make þis þrefolde corde ⁊ we must haue þre lynkis / & eke hem forþe þerfiþtli ⁊ til þis corde be wrougt ⁊ bi whiche þis chirche schal be drawen ⁊ vnto þe holi trinite / Þise ben þe firste þre ⁊ a chaast bodi. a clene soule. & goodis 15
treweli disposid / þanne it schal be eekid. wiþ good worde. holi þougt. & a þerfiþte dede / moreouere we must large forþe ⁊ schrifte of moupe. sorow of herte. & amendis makynge / Aftir þis it axiþ ⁊ þreiuour. fasting. & almes dede / Aftir þis we must putt to. noumbre. weiþt. & mesure / Also we must eke þis corde ⁊ wiþ mynde. 20
& resoun / & helpe forþe to þe eende ⁊ wiþ feiþ. hope. & charite / Þanne we schal neiþ to oure God ⁊ þoruþ grace. mercy. & riþtwisenes / til we se God in trinite ⁊ Fadir & Sone & Holi Goost /

Fol. 70 b Euery membre of | þis chirche ⁊ helpiþ þat it may / for to worche a parte of þis corde ⁊ for þe comune profite / as seint Austin 25
seiþ. '*Ecclesia est quedam forma forma iusticie. id est commune ius omnium. in communi orat. in communi operatur. sine ecclesie catholice societate nec baptismus alicui prodesse potest. nec opera misericordie. nisi forte vt minus torqueatur*' || Holi chirche is a forme ⁊ of al riþtwisenes / þat is to seiþ a comune acorde ⁊ of alle 30
good þingis / & þis chirche þreieþ in comune ⁊ and worchiþ hir werkis in comune ⁊ for wiþouten felaschip ⁊ of þis general chirche / baptem may not profiþte ⁊ ne þe dedis of mercy / but if it be þat þe peyne ⁊ be þe lesse in helle ||

As in the
physical
body all the
members

Alle þe membris of a man ⁊ traueilen in her ordir / iche for to 35
socour opir ⁊ noon for to hindir / but for to do her comune

¹ Vulg. Eccles. iv. 12.

² W. V. 'A thre fold corde hard is to-broken.' 1388, 'A threfolde corde is brokun of hard.'

helpe : to profite of þe bodi || Þus it is of þe membris : þat ben in Cristis chirche / for it is a goostli bodi : þat growiþ wiþ hir membris / þere oone failiþ anopir helpiþ : til þis corde be made || Summe haue myche of wisdam : to knowe holi writ / summe haue
 5 faire eloquence : to preche it to þe peple / summe han myche of goostli strengþe : to suffre tribulacioun / summe han pite & releuen : her pore nedi neiþboris / summe tenten vertuouseli to mynystir þe sacramentis / summe stiþen hiþeli : to rest in heuenli likyngis / But alle suche þingis ben in comune : to hem þat schal be saued / as þe
 10 prophet seip. Ps. cxv. / 'Particeps ego sum omnium timencium te : & custodiencium mandata tua'¹ / Þe prophete spekiþ in þe persooene : of þe general chirche / Lord I am partenere : of alle þat dreden þee / & of alle þat kepen : þi hooli comaundementis² / Þis techep also þe comune crede : of þe .xii. apostlis / In an article
 15 of oure feiþ : þat must nede be grauntid / 'Sanctorum communione' / comunyng of seintis / For what þat euer be done in Rome : or in any opir placis : if þat þing be couenable : in þe siȝt of God / þanne is it comune to alle þise membris : þat seruen God in vertu / to helpe hem to her endeles ioye : as we han seide aforn /
 20 Herto acordiþ saint Ierom : vpon þis tixte of Cristis gospel / Mat. xvi^o. 'Tibi dabo claues regni celorum'³ / Crist seid to Petir : & in him to alle his folowars / to þee and alle / suche as þou art : I schal ȝyue þe keyes of þe rewme of heuenes⁴ || Þise twoo keies. þe tone is kunnyng of worde : þe topir is power of presthood / Þe
 25 rewme of heuenes : is þe chirche here in erþe / Ierom seip : & þe maistir of sentence rehersiþ him / li^o. IIII^o. dist. xix. 'Habent inquit eandem iudiciariam potestatem omnes ecclesie ministri in episcopis & presbiteris sicut petrus . sed ideo petrus eam specialiter accepit vt omnes intelligant quod quicumque ab vnitate fidei & societate ecclesie se separauerit. nec a peccatis solui. nec celum
 30 potest ingredi'^a || Alle þe mynystris of þe church : in bischopis

¹ Vulg. Ps. cxviii. 63.

² W. V. 'Parcener I am of all men dredende thee : and of kepende thin hestis.' 1388, 'I am parcener of alle that dreden thee ; and kepen thin heestis.'

³ Vulg. Matt. xvi. 19.

⁴ W. V. 'To thee I shal ȝeue the keies of the kyngdam of heuenes.'

^a Petrus Lombardus, *Sententiarum Libri quatuor*, IV, dist. xix (Migne, tom. 191, col. 890).

perform
their func-
tions for the
benefit of the
whole, so is
it in the
spiritual
body of
Christ's
church.
Fol. 71a

& in prestis / han þe same iudiciarij powere ⁊ as seint Petir hadde / But þerfore Petir speciali ⁊ tooke of God þis power / þat alle men moun vnderstand ⁊ þat who euer depart him / fro vnite of stedfast feip ⁊ & felaschip of þis chirche / he mai neipir be asoyled ⁊ from bondis of hise synnes / neipir he mai entre ⁊ in to 5 þe blisse of heuene ||

All spiritual benefits are

Fol. 72 a
for the com-
mon good of
the whole
church.

Se now þanne boþe lewid & lerned ⁊ hou preiars ben in comune / and alle opir suffragis ⁊ to þis go-ostli chirche || Whennes comeþ þanne þis outery ⁊ þat is sette on broche / saale keene in euery chirche ⁊ to selle þise goostli pingis / wiþ suffragis & soilmentis ⁊ 10 & manye ȝeeris of pardoun / & a plener indulgence ⁊ 'a pena & a culpa' / But miche rapir it schulde be seide 'a gloria & peccunia' / Certis þei comen fro beneipe ⁊ of þe fendis tempting / & ben borne al aboute ⁊ of hise cursid membris / to poysen þe peple in mysbileue ⁊ as seint Ierom seiþ / & parte hem from Goddis 15 felaschip ⁊ bi witnesse of seint Austin / & dryue hem to her eendeles peyne ⁊ as we han seide afor ||

Of Ioye in tribulacioun / Cap^m .XII^m .||

The good in
the second
church are
persecuted
by the evil.

But for þat we reprove þise synnes ⁊ þis yuel parti grucchiþ / and pursue wiþ strong hand ⁊ to prisoun & to slee / þerfore must we 20 lerne þe loore ⁊ of Cristis hooli gospel / Mat. v^o. 'Beati estis cum maledixerint vobis homines & persecuti vos fuerint & dixerint omne malum aduersum vos menciesentes propter me &c'¹ / ȝe ben blessid whanne men han cursid ȝou. & han pursued ȝou. & seid al
Fol. 72 b yuel | aȝens ȝou lying for me ⁊ Ioye & be myry. for ȝoure mede is 25 miche in heuenes² / And also seint Petir seiþ. I. Pe. iii^o. 'Siquid patimini propter iusticiam ⁊ beati'³ || Whanne þat ȝe suffren ony þing for riȝtwisenesse ⁊ blessid mut ȝe be⁴ || Seint Poul affermeþ þis sentence ⁊ þat Goddis trewe seruauantis / schullen haue peyne in þis lijf ⁊ to kepe hem in vertu / II. Thimo. iii^o. 'Omnes qui pie volunt viuere in christo iesu ⁊ persecucionem pacientur'⁵ || Alle

¹ Vulg. Matt. v. 11 'Beati estis cum maledixerint vobis et persecuti,' etc.

² W. V. 'ȝee shulen be blessid, when men shulen curse ȝou, and shulen pursue ȝou, and shulen say al yuel aȝens ȝou leezing for me. Ioye ȝee with yn forth, and glade ȝee with out forth, for ȝoure meede is plenteuouse in heuenes.'

³ Vulg. 1 Pet. iii. 14.

⁴ W. V. 'But if ȝe suffren ony thing for riȝtwisenesse, ȝe ben blessid.'

⁵ Vulg. 2 Tim. iii. 12.

pat euer wole lyue mekeli in Crist Iesu ⁊ schal suffre persecucioun ¹ ||
 And seint Luk seiþ of þe wordis of Poul ⁊ in dedis of þe apostlis.
 Actus xiiiio. ‘Per multas tribulaciones oportet nos intrare in regnum
 dei’ ² || Bi manye tribulaciouns . it bihoueþ vs to entre ⁊ in to þe
 5 rewme of God ³ / And þus seiþ þe prophete. Ps. xxxiii. ‘Multe tribu-
 laciones iustorum ⁊ et de omnibus hijs liberabit ⁴ eos dominus’ ⁵ /
 many be þe tribulaciouns ⁊ pat fallen to þe riȝtwise / and from hem
 alle whanne tyme comeþ ⁊ God schal delyuer hem ⁶ || Crist bihiȝt þis
 maner of lijf ⁊ to hise owene discipulis / and ȝaue hem in counfort þat
 10 þei schal haue ⁊ a graciouse delyueraunce / for þanne schal blisse be
 miche þe swetter ⁊ whanne þei comen þerto / Ion. xviio. / ‘Amen amen
 dico vobis. quia plorabitis & flebitis vos mundus autem gaudebit
 vos autem contristabimini. sed tristitia uestra vertetur in gaudium
 & gaudium vestrum. nemo tollet a vobis’ ⁷ || Treweli I seie to ȝou
 15 þe troupe ⁊ ȝe schal greete & weepe / forsoþe þis world schal ioie ⁊
 & ȝe schal be ful heuy / and aftir þis ȝoure heuynes ⁊ schal be
 turned in to ioie / & ȝoure ioie schal be so siker ⁊ pat no man
 schal take it fro ȝou ⁸ / And for þis ioie schulde sauour wel ⁊ to
 hem þat ben hise louears / he sendeþ hem tribulacioun ⁊ as seint
 20 Gregor seiþ / ‘Deus electis suis iter ostendit asperum ⁊ ne si
 delectentur in via obliuiscantur eorum que sunt in patria’ ^a / &
 iterum / ‘tribulaciones que in hoc mundo nos premunt. nos ad
 deum ire compellunt’ / Iterum. ‘Oculos quos culpa claudit’

Tribulation
leads to joy.
Fol. 73 a

¹ W. V. ‘Alle men that wolen lyue piteuously in Crist Jhesu, schulen
 suffre persecucioun.’ 1388, ‘Alle men that wolen lyue feithfull in Crist
 Jhesu schulen suffre persecucioun.’

² Vulg. Acts xiv. 21.

³ W. V. ‘By manye tribulaciouns it behoueth us for to entre into the
 kingdom of heuenes.’

⁴ MS. biberait.

⁵ Vulg. Ps. xxxiii. 19.

⁶ W. V. ‘Manye tribulaciouns of the riȝtwise; and of alle these schal
 delyuere them the Lord.’ 1388, ‘Many tribulaciouns ben of iust men; and
 the Lord schal delyuere hem fro alle these.’

⁷ Vulg. John xvi. 20, 22.

⁸ W. V. ‘Treuli treuli, I seye to ȝou, for ȝe schulen morne and wepe.
 forsothe the world schal enioye; forsoþe ȝe schulen be sorwful, but ȝoure
 sorwe schal turne into ioie, and no man schal take fro ȝou ȝoure ioie.’

^a Gregorius Magnus, *Moralium Lib. XXIII*, cap. xxiv. 47 (Migne, tom.
 76, cols. 279, 280).

pena aperit' ^a || God schewip to hise chosen : scharpnes in þis
 Fol. 73 *b* iourney / lest bihap | if þei delited hem : in þis deedli weye / þei
 Tribulation weans man from sin and brings him closer to God.
 myzt forȝete þe þingis : þat ben in heuenli countre / Tribulaciouns
 þat brisen vs down : in þis wrecchid world / þei constreyne vs to
 go to God : þat liȝtli myzt be dampned / for þoo iȝen þat synne
 closip : peyne makip hem open / and many a man þat hauntip
 þeeft : wiþ manye opir synnes / if þei were lame. blynde. or crokid :
 of Goddis visitacioun / þei schulden cese & serue her God : & do
 penaunce ful treweli / as Crisostom seiþ. om. iii. '*Anima spiritus
 est & spirituales penas timet. carnales non timet. verum & sancti*
*penas huius seculi contempnunt & futurum iudicium timent ubi
 spiritus cruciantur* || Caro autem spirituales penas non timet.
 carnales autem timet. ideo mali non cessant peccare nisi eos iudicia
 carnalia & terrena compescant propterea mittet dominus super
 seruos suos carnales temptaciones ut combusta caro non concupiscat 15
 nota malum' ^b || Þe soule is a spirit : & dredip spiritual peynes / but it
 Fol. 74 *a* wole not drede : | þe peynes of þe fleische / & þerfore seyntis
 dispisiden : peynes of þis world / & dreden þe last iugement : where
 spiritis ben turmentid / Forsoþe þe fleische cannot drede : goostli
 peynes to cum / but he dredip in þis lijf : to suffre ony peynes / 20
 þerfore þe yuel cessen not : for to do synne / but if iugement of þe
 fleische : constreyne hem to be stille / & for þis cause þe Lord schal
 sende : vpon hise seruauantis / sore punysching to her fleische : &
 opir tribulaciouns / þat lust of þe fleische mai be sweilid : from
 nota coueiting of yuel. We must nede breke þe nutt : if we wole haue 25
 þe kinsel / we must nedis suffre traueile : if we desiren rest / So
 must we nede suffre peyne : if we wole cum to blisse ||

Our Lord
 gave His
 Life for His
 people.

He is a fals coward knyȝt : þat fleep & hideþ his heed / whanne
 his maistir is in þe feelde : beten among hise enemyes || But oure
 Lord Iesu Crist : was beten of þe Iewis / & aftir died in þe felde : 30
 Fol. 74 *b* on þe mount of Calverie / to paye oure raunsum he tooke his | deep :
 for he no þing giltid / and his bodi whanne it was offrid : made
 aseep at fulle / in redempcioun of mankynde : þerfore þe wise man
 seiþ | Eccī. xxix^o. '*Gratiam fideiussoris ne obliuiscaris dedit enim
 pro te animam suam*'¹ / Forȝete þou not þe kyndenes of þi borow : 35

¹ Vulg. Ecclesiasticus xxix. 20.

^a Gregorius Magnus, *Moralium* Lib. XV, cap. li. 58 (Migne, tom. 75, col. 1111).

^b S. Ioan. Chrysostomus, (*Homilia III, Opera*, ed. 1547, tom. ii, col. 763).

forsoþe he haþ ȝouun for þee his lijf¹ || þis borow is oure Lord
God ⁊ þat wiþouten mede / cam from heuene in to þis world ⁊ for
to borow hise peple / and in takyng fleische & blood ⁊ of þe virgyn
Mary / he schewid vs grace & kyndenes ⁊ boþe in worde & worchyng /
5 But in ȝuyng of his lijf ⁊ he leide his bodi in plege / ȝhe to þe
deep he wolde not spare ⁊ so miche he loued hise peple || If þat
feip be trewe in vs ⁊ þis mai not be forȝeten ||

Summe forsaken synnes ⁊ swen Crist in vertu / & þis is
a greet kyndenes ⁊ þouȝ þei stize no hiȝer || Summe done wake in
10 abstinence ⁊ studien holi lessouns. þis is þanne a gretter kynde-
nes ⁊ if þey flee from synne / summe ben redi whanne þei ben clepid ⁊
of þe Hooli Goost / to suffre deep for Iesu Crist ⁊ witnesse of | his
lawe / and whanne þei haue clenness in lyuyng ⁊ þis is þe greetest
kyndenes / as þe gospel schewip. Ion. xv^o. 'Maiozem hac dilec-
15 cionem nemo habet vt animam suam ponat quis pro amicis suis'² /
A gretter loue or charite mai no man haue ⁊ þan to leie his lijf. in
sauyng of hise frendis soule³ || we were leef & dere to God ⁊ I
whanne we took þe baptem / but we ben miche derworpiet ⁊ whanne II
we done þe werkis / þat God haþ boden in his lawe ⁊ wiþouten ony
20 grucchyng || And if we maynten þis bileue ⁊ wole not go þerfro / III
neipir bicum renagatis ⁊ for peyne þat mai falle / but þenk on
Cristis passioun ⁊ þat swagip al heynes / þanne ben we moost
derworpiet ⁊ and worpi hiȝest merit / & þerfore seiþ seint Poul
vnto þe Galatheis / Gala. vi^o. 'Michi autem absit gloriari nisi in
25 cruce domini nostri Iesu Christi per quem mihi mundus crucifixus
est & ego mundo'⁴ / Fer be it to me seiþ seint Poul ⁊ to make ony
glory / but in þe crcs ⁊ þat is þe passioun ⁊ | of oure Lord Iesu Fol. 75 b
Crist / bi whom þis world is crucified to me ⁊ I am crucified to
þe world⁵ || For þis world dispisid Poul ⁊ he dispised þe world /
30 Summe be not crucified to þe world ⁊ but þe world is crucified to

¹ W. V. 'The grace of the borȝ ne forȝete thou; forsothe he ȝaf for thee his soule.' 1388, 'Forȝete thou not the grace of the borewe; for he ȝaf his lijf for thee.'

² Vulg. Job. xv. 13.

³ W. V. 'No man hath more loue than this, that ony man putte his soul (that is, lyf), for his frendis.'

⁴ Vulg. Gal. vi. 14.

⁵ W. V. 'Be it ferr to me to glorie, no but in the cross of oure Lord Jhesu Christ, by whom the world is crucified to me, and I to the world.' 1388, 'But fer be it fro me to haue glorie, no but in the crosse of oure Lord Jhesu Crist, bi whom the world is crucified to me, and Y to the world.'

Divers
reasons for
which men
suffer tribu-
lation.

Fol. 76 a

hem / for þei dispisen þis world ⁊ but þis world dispiseþ not hem /
Summ ben crucified to þe world ⁊ but not so þe world to hem / for
þouȝ þe world dispise hem ⁊ þei dispisen it not aȝen || Summe ben
nopir crucified to þe world ⁊ ne þe world to hem / for neipir þei
dispise þe world ⁊ ne þe world hem / In þe firste degre ⁊ weren þe 5
apostlis / and in þe secounde degre ⁊ ben opir good lyuars || But in
þe þridde & þe fourþe degre ⁊ ben þoo þat schal be dampned /
And perfore we schal vnderstande ⁊ þat summe suffren peyne / for
to saue þe peple ⁊ & so dide Iesu Crist / whanne þei myȝt not saue
hem silf ⁊ & schewid his greet kyndenes || Summe suffren peyne ⁊ & 10
larken her mede / as dide Cristis apostles ⁊ & manye opir martris /
Summe suffren peyne ⁊ to purge hem of her synne / þat þei han
done in tyme bifore ⁊ & crien God of mercy / Summe | suffren
peyne ⁊ to kepe hem from synne / þat þei schulde be acumbred wiþ ⁊
if ne peyne were / But summe suffren peyne ⁊ for þei haunten synne / 15
& for þei make non ende þerof ⁊ þe peyne schal laste wiþouten
ende || Ioyne we þanne þe cros of God ⁊ vnto oure bare fleische /
þat oure part mai be founden ⁊ among þise hooli seyntis / þat
wilfulli forsoke hem silf ⁊ & ioyed in tribulacioun / as seint Iames
seip. Iaco. iº. 'Omne gaudium existimaste fratres mei cum in 20
temptaciones varias incideritis. scientes quod probacio fidei vestre
operatur pacienciam. paciencia autem opus perfectum habet'¹ ||
Mi briþeren hope ȝe al ioye ⁊ whanne ȝe han sliden in among
diuerse temptaciouns / witing þat þe prouyng of ȝoure feiþ ⁊
worchiþ pacience / forsoþe pacience haþ a perfijt werk ⁊ þat ȝe 25
moun be perfijt in soule / & hool in bodi ⁊ & in no þing failing² ||

Of þe fendis cautels bi whiche he pursueþ in hise membris ⁊ þe
kepers of Goddis heestis || Capitulum .XII^m. ||

The evil in
the second
Fol. 76 b
church
never cease

The yuel part of þis chirche ⁊ schal neuer cese / wiþ þe malice
þat þei | may ⁊ to purswe good lyuars / But for hise chosen 30
children ⁊ God schal abregre / þe daies of her woodnes ⁊ & þat schal

¹ Vulg. Jac. i. 2.

² W. V. 'My britheren, gesse ȝe, (or deme), al ioye, whan ȝe shulen falle in
to diuerse temptaciouns, (or tribulaciouns), witynge, that the prouyng of ȝoure
feith werchith pacience; sotheli pacience hath parfijt werk, that ȝe be parfijt
and hool, in no thing faylinge.' 1388, 'My britheren, deme ȝe al joye,
whanne ȝe fallen in to diuerse temptaciouns, witynge, that the preuyng of
ȝoure feith worchith pacience; and pacience hath a perfijt werk, that ȝe be
perfijt and hole, and faile in no thing.'

men wel knowe / as seint Ion seiþ to þe chirche / & ȝyueþ it good to persecute
 counfort / Apoc. ii°. 'Nichil horum timeas que passurus es / the good.
 Ecce missurus est diabolus ex vobis in carcerem & habebitis
 tribulacionem diebus decem. esto fidelis vsque ad mortem & dabo
 5 tibi coronam vite / qui habet aures audiendi audiat quid spiritus
 dicat ecclesijs / qui vicerit a morte secunda non ledetur'¹ / Drede
 þou not þoo þingis / þat þou arte for to suffre / Lo þe deucl is for
 to sende / of ȝou into þe prisoun / & ȝe schal haue tribulacioun /
 ten daies bidene / Be þou feiþful to þe deef / & I schal ȝyue to þee
 10 a crowne of lijf / he þat haþ eeris of heering heere he / what þe
 spirit seiþ to þe chirchis / who þat haþ ouercomen / schal not be
 hirt of þe secounde deef² || vndirstonde þou bi þis deucl / alle þe
 yuel peple / þat schal purswe good lyuars / vnto þe worldis ende /
 sumtyme more sumtyme lesse / wiþ diuerse peynes of turmentrie ||
 15 And vndirstonde þou | bi þise ten daies / þe ten comaundementis / Fol. 77 a
 for þei ben lyzt of mannes witt / in dercknes of þis world / as þe The Ten
 dai passiþ þe nyzt / in his cleer schynnyng || Of þese ten comaunde- Command-
 mentis / þe fende feyneþ his accioun / to trouble þe good of þe 'ten days' of tribula-
 chirche / & sende hem to þe prisoun / And here it semeþ spedý / tion, since
 20 to telle þe fendis cautells / þat he vsiþ in hise membris / aȝen makes
 Goddis heestis / & as þe cloude in þe dai / so marrip he mannes special
 wittis || þe firste heest || attack upon
 each as is
 here told.

The firste heeste of God is þis. Ex°. xx°. Mat. xxii°. Mar. xiii°² / The First
 'I am þe Lord þi God. þat haue ledde þee out of þe lond of Egypt Command-
 25 from þe hous of þraldom / bifore me þou schalt not haue noon alien
 goddis. þou schalt make to þee no grauen ping. neiþir ony licknes
 of ony ping þat is in heuene aboue. or in erþe bineþ. or of þoo
 þingis þat ben in watir vndir-neþe. þou schalt not worschip hem
 ne loute hem || I am þe Lord þi God strong loue-gelous. visiting
 30 þe wickidnes of fadris vpon sones. in to þe | þridde & þe fourþe Fol. 77 b

¹ Vulg. Apoc. ii. 10, 11 'Nihil horum timeas quae passurus es . . . diabolus aliquos ex vobis in carcerem, ut tentemini, et habebitis . . . qui habet aurem,' etc.

² W. V. 'Drede thou no thing of thes whiche thou art to suffringe. Lo! the deucl is to sendinge summe of ȝou in to prisoun, that ȝe be temptid; and ȝe shulen haue tribulacioun in ten dayes. Be thou feithful unto the deeth, and I shal ȝiue to thee a coron of lijf. He that hath eres, here, what the spirit shal seie to the chirchis. He that shal ouercome, shal not be hirt of the secounde deeth.'

³ Vulg. Ex. xx. 2-6; Matt. xxii. 37; Marc. xii. 29, 30.

Against this the fiend
lays two
snares.

generacioun of hem þat haten me / & I doing mercy in to þousandis.
to hem þat louen me & kepen myn heestis¹ ||

Aȝen þis comaundement : þe fende haþ leied twoo snaris / & in
hem he caccheþ þe peple : þat þei moun not scape / but opir þey
musten graunt his wille : or elles þei schal to prisoun || 5

I. Wrongful
Obedience.

Þe firste is clepid obedience : þat þe fende chalengeþ / cheueli to
be don to him : or to hise leestenauntis / as to prelatiſ or to
preſtiſ : þat ben hise officeriſ / and asken þiſ obedience : what
euer þei comaunde / þat symple men obeye to hem : in hiȝe & in
lowe || Al þiſ world criep lowid : aftir þiſ obedience / & seyn 10
'whateuer þi ſouereyn biddiþ : þou ſchalt obeye þerto' || Here we
graunten of bileue : þat we owen obedience / to oure ſouereyns
þat techen vs : to knowe God & drede him / zhe wheþir þat þei
ben mynyſtriſ : in þe ſpiritual part / or officeriſ in temperalte :
we muſt obeye to hem / in þat þat þei obei to God : & lerne vs 15

Fol. 78 a þiſ obedi-[-]ence / for þuſ it iſ writen. I. Re. xvº. 'Numquid
uult dominus holocausta aut victimas & non potius ut obediatur
voci domini? melior est enim obediencia quam victimæ & ascultare
magis quam offerre adipem arietum quoniam quasi peccatum ario-
landi est repugnare & quasi scelus ydolatrie nolle acquiescere. 20
Pro eo ergo quod abiecisti sermonem domini : abiecit te dominus
Nota ne sis rex' 2 / Samuel seide to kyng Saule. No wheþir wol þe
Lord brende offryngiſ or sacrificiſ. & not raper þat it þe obeied to
þe vois of þe Lord : forsoþe obedience iſ betir þan sacrificiſ. &

¹ W. V. 'Y am the Lord thi God, that hath lad thee out of the loond of
Egipte, fro the hows of thraldom. Thow shalt not haue alyen goddis before
me. Thow shalt not mak to thee grauen thing, ne eny licknes that is in
heuene aboue, and that is in erthe benethe, ne of hem that ben in watrys
under erthe ; thow shalt not anoure hem, ne herye hem ; I forsothe am the
Lord thi God, strong gelows, visitynge the wickidnes of fadris in sones into
the thridde and the ferthe generacioun of hem that hatiden me, and doynge
merci into thousyndes to hem that louen me, and kepen myn heestis.' 1388,
'Y am thi Lord God, that ladde thee out of the lond of Egipt, fro the hous
of seruage. Thou schalt not haue alien goddis before me. Thou schalt not
make to thee a graun ymage. nethir ony licnesse of thing which is in heuene
aboue, and which is in erthe byneth, nether of tho thingis, that ben in
watris undur erthe : thou schalt not herie tho, nether thou schalt worschipe ;
for Y am thi Lord God, a stronge gelouse louyere ; and Y visite the wickid-
nesse of fadris into the thridde and fourthe generacioun of hem that haten me,
and Y do mercy in to a thousynde, to hem that louen me, and kepen myn
heestis.'

² Vulg. 1 Reg. xv. 22, 23.

myche betir it is to take hede to þe lawe: þan to offre þe fattnes /
of rames / for it is as þe synne of wichcraftē. to fȳt aȳen God /
& as þe felonye of ydolatrie: not to consent to Goddis word / For
þis cause. þerfore þat þou hast cast away þe worde of þe Lord: þe
5 Lord hap cast þe away. þat þou be not kyng¹ || and to þis þe
wise man acordip & seiþ. Eccī. iiii^o. 'Multo enim melior est obe-
diencia quam stultorum victime. qui nesciunt quid faciunt mali'² /
þat is to seye. | Miche betir is obedience þan sacrifice of foolis: Fol. 78 b
for yuel folkis wot not what þei do³ || And seint Poul techip an
10 open rule: of þis maner obedience: wiþ þe cause of souerente:
& knittip hem boþe togiddir / Heb. vlti^o. 'Obedite prepositis
vestris & subiaceate eis. ipsi enim peruigilant quasi rationem pro
animabus vestris reddituri'⁴ / þat is to seie. Obeie ȳe to ȳoure
souereyns: & vndirloute ȳe to hem / & cause whi is þis. forsope
15 þei walken perfȳtli. as for to ȳelde a rekenyng for ȳoure soulis⁵ ||
If þis cause be taken away: obedience cesip þere also / as þe
philosophur seiþ 'Cessante causa: cessabit officialis' / whanne þe
cause cesip: þe spede þerof schal cese || But seint Petir techip
obedience: þat we schal do to lordis / & þat in more larger
20 maner: þan we owen to þe clergie. I. Pe. ii^o. || 'Serui subdite
estote in omni timore dominis. non tantum bonis & modestis. sed

¹ W. V. 'Whether wole the Lord brent sacrifices or slayn offryngis and not more that it be obeishid to the voice of the Lord? Forsothe betre is obeishaunce than slayn sacrificis, and to take heed more than to offre the fatnes of wetheris; for as synne of denyngge bi deuelis is to repugne and as hidows trespas of mawmetrye to wiln not assent. Forthi thanne that thou hast throwen away the word of the Lord, the Lord hath throwen away thee, that thou be not kyng.' 1388, 'Whether the Lord wole brent sacrifices, ethir slayn sacrifices and not more that me obeie to the vois of the Lord? For obedience is betere than sacrifices, and to herkene Goddis word is more than to offre the ynnere fatnesse of rammes; for it is as the synne of mawmetrie to fȳte aȳens Goddis heest, and it is as the wickidnesse of ydolatrie to nyle ascente to Goddis heest. Therfor for that, that thou castidest away the word of the Lord, the Lord castide thee awei, that thou be not kyng.'

² Vulg. Eccles. iv. 17.

³ W. V. 'Myche betere is obeishaunce than victori sacrificis of foolis, that wite not what thei don of yuel.' 1388, 'Myche betere is obedience than the sacrificis of foolis, that witen not what yuel thei don.'

⁴ Vulg. Heb. xiii. 17.

⁵ W. V. 'Obeye ȳe to ȳoure prouostis, (or prelatīs), and undirlygge to hem; thei perfȳtly waken, asto ȳeldinge resoun for ȳoure soulis.' 1388, 'Obeie ȳe to ȳoure souereyns, and be ȳe suget to hem; for thei perfȳtly waken, as to ȳeldinge resoun for ȳoure soulis.'

etiam discolis' ¹ / þat is to seie. Seruauntis be ȝe suget in al drede to ȝoure temporal lordis / & not oonli to good & to esy lordis.

Fol. 79 *a* þat is to seie. in loue. but | also to tyrauntis. þat is to seie. in pacience / But fendis lymes feynen hem ⁊ to be on Cristis siȝde / & to do correcciouns ⁊ aftir Cristis wille / & seyn þei aske obedience ⁊ to amende soulis / whanne þei do þis þing in dede ⁊ þat þei here speken / þanne we schal obeie to hem ⁊ & ellis we schal answer / as Petir seide to bischopis ⁊ prestis of þe lawe /

nota bene Act. v. / 'Obedire oportet deo magis quam hominibus' ² || It bihouep more to obeie to God ⁊ þan to men / Seint Ierom seiþ. 10

• If þe prelat or þe lord ⁊ bidde ony þing / þat accordiþ to Goddis wille ⁊ obeie þou þanne to hem / If þei bidde þe contrarie ⁊ to God & to his lawe / þanne seie þus. I must raper obeie to þe lord of þe soule ⁊ þan to þe lord of þe bodi / for Crist seiþ. Mat. x. Luk xii. 'Nolite timere eos qui occidunt corpus animam autem non possunt occidere sed potius timete eum qui potest animam & corpus perdere in gehennam' ³ / Ita dico vobis hunc timete' ⁴ / þat is to seie. Nile ȝe drede hem þat slen þe bodi ⁊ forsoþe þei may not slee þe soule / but raper dredid him. þat mai lese boþe bodi

Fol. 79 *b* & soule ⁊ in to þe pitt of helle / þus I | seie to ȝou ⁊ drede ȝe him / 20 and seint ⁵ Gregor seiþ. þis forseide rule of obedience ⁊ schal be streitli kept / in children to her parentis ⁊ in seruauntis to her lordis / in clerkis to her maistris ⁊ in prestis to her prelati || And if we passe þis rule ⁊ in doing of obedience / þanne we ben vnboxum to God ⁊ & solowars of Lucifer || 25

II. Misuse of pilgrimage.

þe secounde trappe of þe fende ⁊ is clepid pilgrimage / But miche raper it schulde be seide ⁊ þe outrage of folis / for pilgrimage

Nota in due forme ⁊ is euere-more good || þe peyntour makid an ymage ⁊ forgid wiþ diuerse colours / til it seme in foolis iȝen ⁊ as a lyueli creature || þis is sett in þe chirche ⁊ in a solempne place / fast 30 bounden wiþ boondis ⁊ for it schulde not falle / Prestis of þe temple ⁊ bigilen þe peple / wiþ þe foule synne of Balaam ⁊ in her open preching || þei seyn þat Goddis powere ⁊ in worching of hise miraclis / lowep down in oo ymage ⁊ more þan in anopir / & þerfore cum & offere to þis ⁊ for here is schewid miche vertu || Lord hou 35

Fol. 80 *a* dar þise fendis for drede | þus blasfem her God / & vse þe synne

¹ Vulg. 1 Pet. ii. 18.

³ Vulg. Matt. x. 28.

⁵ MS. sein.

² Vulg. Act. v. 29.

⁴ Vulg. Luc. xii. 5.

of Palaam? þat Goddis lawe hap dampned / siþen Crist & hise
seyntis? forsoke pis worldis welþe / & lyueden a pore lijf? as oure
bileue techip / whi gedre 3e prestis richesþes? bi 3oure peyntid
ymages / to make 3oure silf worldli riche? *in* spoiling of þe peple?
5 And 3it 3e do miche werre? & þat is knowen in parti / for boþe
3e & 3oure consentours? þus doying ben verry ydolatreris / as
seint Poul seiþ. Rom. i.º. *‘Dicentes se esse sapientes stulti facti
sunt & mutauerunt gloriam incorruptibilis dei in similitudinem
ymaginis corruptibilis hominis’*¹ || Þat is to seie. Pis peple seiying
10 hem silf to be wijs? þei ben made foolis / for þei han chaungid þe
glorie of God? þat mai not be defoulid / in to þe licknes of mannes
ymage? þat mai be defoilid² / as Poul seiþ. whanne þei knewe
þe ri3twisenes of God? þei wolde not vndirstande / þat þei þat
don suche þingis? ben worþi þe deef / Not oonli þe doars? but
15 also þei þat consenten | to þe yuel doars / For God seiþ. pou Fol. 80 b
schalt neiþir worschip hem ne loute hem / for þou schalt
neiþir do sacrifice to ymage? ne offryng / & þat menep God
whanne he seiþ? þou schalt not worschip hem. wiþ no godli
worschip / but þat þei be treweli peyntid? as ny3 as man may /
20 to brynge to mynde as Gregor seiþ? þe passioun of Iesu Crist / &
martirdam of seyntis? as lewid mennes bookis || But seint Austin
seiþ. vpon al wise þei han discerued to erre? þat seeken God &
hise seyntis / not in bookis? but in peyntid wowis seiþ seint
Austin || Þou schalt not vowe to þise ymagis? þou schalt not seke
25 þise ymagis / þou schalt not swere bi hem. neiþir knele to hem.
ne kisse hem / neiþir putt seiþ hope ne trist in oo ymage? more
þan in anopir / and þus menep God whanne he seiþ? þou schalt
not loute hem |

But trewe pilgrimage? is don on sixe maneres || Firste we <sup>Six manners
of true
pilgrimage.</sup>
30 ben pilgrimes? whanne þat we ben born / as þe comune glose
seiþ? vpon Genesis || *‘Omnia ciuis patrie celestis per-|-egrinus’* Fol. 81 a
est mundi toto tempore vite presentis / Euery citizen of þe
heuenli countre? is a pilgrime of pis world. for al tyme of pis

¹ Vulg. Rom. i. 22, 23.

² W. V. ‘Sothli thei seyng he selue for to be wyse men ben maad foolis. And thei chaungiden the glorie of God uncorruptible, (that may not deie, ne be peirid) in to the lyknesse of an ymage of corruptible man.’ 1338, ‘For thei seyng that that hem silf weren wise, thei weren maad foo is. And thei chaungiden the glorie of God uncorruptible in to the linessse of an ymage of a deedli man.’

present lijf / And whanne we traueilen sore / to kepe Goddis
heestis / panne we done oure pilgrimage / as þe prophete seiþ /
Ps. cxviii. 'Cantabiles michi erant iustificaciones tue in loco
peregrinacionis me'¹ || Lord þi comaundementis weren my
songis / in tyme of my pilgrimage² || 5

II Þe secounde tyme we ben pilgrimes / whanne we gon to chirche /
as it is writen. Luk. xxiii^o. / 'Tu solus peregrinus es in Ierusalem
&c'³ / whanne we don in þe chirche / in forme as God hap tauȝt
vs / panne we do oure pilgrimage / for þus seiþ seint Luk /
Lucas. ii^o. 'Cum factus esset Iesu annorum. xii. &c.'⁴ / 10

III Þe pridde tyme we ben pilgrimes / whanne we visiten þe nedi /
& whanne we delen almes-dede / we don oure pilgrimage / Luk.
xiii^o. 'Exi cito in plateas & vicos ciuitatis & pauperes ac debiles
cecos & claudos introduc huc'⁵ / Go þou forþe anon / in to
Fol. 81 b stretis & weies & bring in to þin hous / þise þre | maner of peple / 15
pore feble. pore blynde. & pore crokid⁶ ||

IV Þe fourþe tyme prestis ben pilgrimes / þat studien holi writ /
til þei haue plente in her mynde / of þis heuenli wisdam / and
panne þei hiȝen hem fast aboute / in al þe brood world / to dele
þis goostli tresour / among þis witles peple / þat is in poynt to 20
spille for hunger / in wanting goostli teching / as it is writen.
III. Ion. Karissime fideliter agis quicquid operaris in fratres &
hoc in peregrinos'⁷ || Dere frende þou doist feiþfulli / what euer
þou doist to oure briþeren / & namli in to pilgrimes⁸ / þat prechen
þe gospel / & ben apaied where þei cum / wiþ pore symple lyu- 25
lood ||

V Þe fifþe tyme þo ben pilgrimes / þat wonnen in a toune / where

¹ Vulg. Ps. cxviii. 54.

² W. V. 'Chauntable weren to me thi iustefyngus: in the place of my pilgrimaging.' 1388, 'Thi iustifyngis weren delitable to me to be sunge: in the place of my pilgrimage.'

³ Vulg. Luc. xxiv. 18.

⁴ Vulg. Luc. ii. 42.

⁵ Vulg. Luc. xiv. 21.

⁶ W. V. 'Go out soone in to grete stretis and smale streetis of the citee, and brynge in hidur pore men, and feble, and blynde, and crokid.' 1388, 'Go out swithe in to the grete stretis and smal stretis of the citee, and brynge ynne hidir pore men, and feble, blynde, and crokid.'

⁷ Vulg. 3 Joh. i. 5 'Charissime, fideliter facis,' etc.

⁸ W. V. 'Moost dere, thou doist feithfully, what euer thou werchist in to britheren, and this thing in to pilgrims.' 1388, 'Most dere brother, thou doist feithfuli, what euer thou worchist in britheren, and that in to pilgrymys.'

is noþir prest ne lord. / to teche hem ne to rule hem / and þanne
 þei gon vnto þe place. / where þei may be tauȝt / & rulid vndir
 gouerneunce. / þis is her¹ pilgrimage / as it is writen Genesis. xii^o.
 xx^o. & xxvi^o.² Per is non opir pilgrimage. / þat mai plesse God /
 5 outtake þis þat we haue seide. / al holi writ berip witnes / | For Fol. 82 a
 whanne þe bodi is leide in graue. / & þe soule forþe passid / VI
 to blisse opir peyne wheþir þat it be. / þanne þe sixte is
 ended ||

þe .II. heest ||

- 10 þe secounde comaundement of God is þis. Ex^o. xx^o. 'Non The Second
 assumes nomen dei tui in unum. nec enim habebit dominus Command-
 insontem eum. / qui assumpserit nomen dei sui frustra'³ / þat is
 to seie. þou schalt not take þe name of þi God in veyn / forsoþe
 þe Lord schal not haue him clene. / þat hap taken þe name of
 15 God in veyn⁴ / and Crist seip in his gospel. Mat. v^o. / 'Ego
 autem dico vobis non iurare omnino. neque per celum quia
 thronus dei est / neque per terram. quia scabellum pedum eius est /
 neque per Ierusalem. quia ciuitas est regis magni / neque per
 caput⁵ tuum iuraueris. quia non potes vnum capillum album facere
 20 aut nigrum / Sit autem sermo uester. est est. non non'⁶ || For-
 soþe I seie to þou. / not swere on ony wise / neiþir bi heuene. / for
 it is þe trone of God / neiþir bi þe erþe. / for it is þe stool of his
 feet / neiþir bi Ierusalem. / for it is þe cite of a greet kyng /
 neiþir bi þi heed. / for | þou maist not make a heer whiȝt or blak / Fol. 82 b
 25 forsoþe be þoure worde ȝhe ȝhe nay nay. / wiþ herte & mouþe
 acording⁷ ||

¹ MS. þis is is her.

² Vulg. Gen. xii. 4-9, xx. 1, xxvi. 17.

³ Vulg. Ex. xx. 7.

⁴ W. V. 'Thou schalt not tak the name of the Lord thi God in veyn, ne forsothe the Lord schal haue innocent hym, that takith the name of the Lord his God in ydel.' 1388, 'Thou schalt not take in veyn the name of thi Lord God, for the Lord schal not have hym gittles, that takith in veyn the name of his Lord God.'

⁵ MS. capud.

⁶ Vulg. Matt. v. 34-6.

⁷ W. V. 'Forsothe Y say to þou, to nat swere on al manere: neither by heuene, for it is the trone of God; nether by the erthe, for it is the stole of his feet; neither by Jerusalem, for it is the citee of a greet kyng; neither thou shalt swere by thin heued, for thou maist not make oon heer whyt, or blak; but be þoure word ȝea, ȝea; nay, nay.'

The fiend's
snares are
forced oaths
and perjury.

Aȝen þis comaundement : þe deuel in hise membris / constreynen
men for to swere : & leie her hand on bookis / & þanne he puttȝ
hem to open schame : & if þei leue his bidding / he seiþ bi lawe
þei ben relaps : & þanne þei schal be brent / And þis is an
hidouse cloude : vpon þis schynful dai / to peyne men for keping 5
of Goddis comaundement / for seynt Austin seiþ vpon þe gospel.
'Christus quod perfectus est docuit. quod infirmitatis est indulsit /
quod supersticiosum est resecavit. perfeccionis est non iurare
omnino / infirmitatis iurare compulsi sed supersticionis iurare
inaniter' Hec Augustinus om. 6 / þat is to seie. Crist haþ tauȝt 10
þat þing : þat is more perfiȝt / þat þing þat is of infirmite : he
haþ suffrid / þat þing þat is supersticiouse : he haþ kitte away ||
It is of perfeccioun : not to swere in any manere / It is of infirmite :
to swere constreyned / but it is of supersticioun : to swere veynli /

Fol. 83 a for þe vise man | seiþ : Sap. xiiii^o. 'Non enim iuramentum 15
est virtus sed peccancium pena perambulat semper iniustorum pre-
uaricacionem' ¹ / þat is to seie. Sweryng is no vertu : but peyno
of synnar ² / eipir of hem þat wole not ȝyue credence : but if men
swere / or ellis of hem : þat sweren wiþouten cause / and perfore
seint Ion Crisostom ^a blameþ prestis / for þei bringen forþe 20
bookis : to compelle þe peple for to swere on hem : & askip þis
questioun || whepir is not he þat settiþ an hous on brennyng. gilti
of þis brennyng ? whepir is not he þat bringiþ a swerid. wiþ whiche
manslauȝtir is don : gilti of þis manslauȝtir ? So þei þat bryngen
forþe bookis. on whiche men forsweren hem : ben gilti of þis for- 25
swering / and he seiþ. If þis peple wil seie þe soþe wiþouten any
oop : wherto schulde þei swere / & if þei suppose þei wole seie
fals : whi schulde þei compelle hem to forswere hem ? & so þe
greetnesse of synne : stondiþ cheeuli in suche ordinarijs / eipir
seculere or spirituel : as þis doctour proueþ / not accepting pur- 30
gacioun : wiþouten suche oopis | and of þis sweryng comeþ wickid-
nes : and Goddis greuouse veniaunce / as þe wise man seiþ. Eccles.
xxiii^o. 'Vir multum iurans implebitur iniquitate' & a domo eius

The guilt
lies with
those who
impose
forced oaths.

Fol. 83 b gacioun : wiþouten suche oopis | and of þis sweryng comeþ wickid-
nes : and Goddis greuouse veniaunce / as þe wise man seiþ. Eccles.
xxiii^o. 'Vir multum iurans implebitur iniquitate' & a domo eius

¹ Vulg. Sap. xiv. 31 'Non enim iuratorum virtus,' etc.

² W. V. 'Forsothe of men swerende is not vertue, but the peyne of synneres.' 1338, 'Forwhi an ooth is not vertu, but the peyne of synneris.'

^a S. Ioan. Chrysostomus, *Homilia XII* (*Opera*, ed. 1547, tom. ii, col. 819).

- non discedet plaga'¹ / þat is to seie. A man miche swering schal
 be fillid of wickidnes. & veniaunce schal not go from his hous ||
 3it enemyes purswen aȝen þis comaundement / & seyn þat Crist *nota*
 him silf swore. & hise seintis boþe / swere bi þis book þou
 5 obstinat man. or ellis þou schalt to prisoun / þou schalt swere in
 oure courte. bicause of þin infirmite / as seint Austin hap tauzt.
 whanne þou art constreyned^a || To þis we seyn þat Iesu Crist
 forbedip on alwise swering / bi ony of þise foure þingis. þat he
 him silf rehersiþ / þat is to seie. heuene or erþe. eipir bi Ierusalem
 10 or bi þin owene heed || And whanne þise foure ben outaken. wiþ
 al þat is in hem / ȝe schal not grounde ȝoure viciouse sweryng.
 til þat heuene be fallen || To þis þat seint Austin seiþ. þou
 schalt swere compellid^a / we graunten wel aforne a iugge. if ellis
 men wollen not tro-[-we vs || But neipir on bookis schullen we
 15 swere. neipir bi Goddis creaturis / but aftir þe forme þat God
 hap tauzt. bi Ieremye þe prophet / Iere. iiiio. 'Iurabis uiuit
 dominus in veritate & in iudicio & in iusticia'² || þat is to seie.
 þou schalt swere. þe Lord lyueþ. in troupe & in doome & in
 riȝtwiseþesse || þe Lord lyueþ. is to mene bi God. or bi þin holidom.
 20 or bi þi troupe || þis schalt þou not swere. but wiþ þre con-
 diciouns || þe fuste is troupe in þe conscience of him þat
 sweriþ. wiþouten ony gile || þe secounde þat it be in dom.
 to exclude al maner of idel & veyn sweryng || þe þridde. þat
 it be in riȝtwiseþes & in no maner disceyte. ne hyndring
 25 to oure neiȝbour. ne discording fro þe riȝtwiseþes of God ||
 But we mai in no case swere bi bókis. as we han seide
 aforne / neipir bi lyueli creaturis. as bi seyntis or ony suche
 opir || For þe wise man seiþ. Ecclesi. xxiiiio. 'Nominibus sanc-
 torum non assuescas os tuum'³ || þat is to seie. Custum þou not
 30 þi moup. to sweryng bi names of seyntis / for Crisostom seiþ.

Conditions
 whereby
 men may
 swear.

Fol. 84 a

I
 II
 III

¹ Vulg. Ecclesiasticus xxiii. 12.

² Vulg. Jer. iv. 2.

³ Vulg. Ecclesiasticus xxiii. 9, 10 'Iurationi non assuescas os tuum . . . nominatio vero Dei non sit assidua in ore tuo, et nominibus sanctorum non admiscearis.'

^a Augustinus, *De Sermonibus Domini*, Lib. I, c. 30; Gratian, *Decreti Pars Secunda*, causa xxii, quaest. i, cap. v (Migne, tom. 187, col. 1123).

Fol. 84b om. 12. '*Qui iurat per creaturam committit ydolatriam*' || | *Iterum.*
 'qui iurat per creaturas, duppliciter peccat & si iurare liceret.
primo. quia iurat per creaturas, quia deificat / quia quicquid est per
quod quis iurat deificat illud'^a || Pat is to seie. He pat swerip
 bi a creature ⁊ doip ydolatrie / he pat swerip bi creatures ⁊ synnep 5
 duble foold / zhe pouz it were so ⁊ pat sweryng leeful / oones. for he
 swerip / anopir tyme. for he makip him a fals god / for what euer
 it be pat a wan swerip bi ⁊ pat ping he makip his god || Lord hou
 manye men & wymmen ⁊ maken hem fals goddis / sipen wel nyz
 al pis world hap in custum ⁊ to swere bi oo seynt or bi opir / 10
 Certis pise forseide enemyes ben cheef cause ⁊ of suche blasfemouse
 sweryng / what wip her sclaudris ⁊ sumtyme wip sore punysch-
 ing / & freel peple kunnen not stonde ⁊ but zelden hem to pise
 fendis tempting ||

pe .III. heest /

15

The Third
Command-
ment.

pe pridde comaundement of God is pis. Exodi. xx^o. '*Memento
 vt diem sabbati sanctifices. vi. diebus operaberis & facies opera
 tua. septimo autem die sabbati domini dei tui est. Non facies*
 Fol. 85 a omne opus tu & filius tuus & filia tua & seruus tuus et | ancilla
 tua iumentum tuum & aduena qui est intra portas tuas. vi. diebus 20
 fecit deus celum & terram & mare & omnia que in eis sunt. &
 requieuit in die septimo / Iccirco benedixit deus diei sabbati &
sanctificauit illud'¹ / Pat is to seie. Haue mynde pat pou halowe
 pin halidai. In .vi. daies pou schalt worche ⁊ do alle pin owne
 werkis / forsope pe seuenpe dai. is pe sabot of pi Lord. pou schalt 25
 not do ony seruyle werk / pise .vi. schal kepe pis holidai / pi sone
 & pi douzter / pi seruauant & pin handmayde / pi beest & pi
 straunger pat is wipynne pi zatis || In .vi. daies God mad heuene
 & erpe & pe see. & alle pingis pat ben in hem ⁊ he restid in pe
 seuenpe dai / perfore God blessid pe dai of pe saboth ⁊ made it holi² / 30

¹ Vulg. Ex. xx. 8-11 '*Memento . . . facies omnia opera tua . . . Non facies omne opus in eo, tu et filius tuus . . . Sex enim diebus,*' etc.

² W. V. 'Haue mynde to halwe thin holy day; sixe daies thou shalt worche and doon alle thi werkis; the seuenthe forsothe dai is the haliday of the Lord thi God; thou shalt not doon al werk, thou, and thi sone, and thi dowzter, and thi seruauant, and thin handmayden thi beeste, and comlyng that is with ynne thi zatis; sixe forsothe daies God made heuene and erthe, the see, and alle thingis that ben in hem, and he restide the seuenthe day;

^a S. Ioan. Chrysostomus, *Homilia XII* (*Opera*, ed. 1547, tom. ii, col. 819).

- Aȝen þis comaundement ⁊ þe fende in hise membris / ȝyueþ leue The devil leads men to break the sabbath.
to chapmen ⁊ to bie & to selle / ȝhe wiþynne þe sauntwary ⁊ on þe
holi sundai / and vitileris of þe countre ⁊ holden comune market ||
ȝet se more wlatsumnes ⁊ aȝens þis Goddis heest / greet feires of
5 þe ȝeere ⁊ for þe moost partie ⁊ ben sett on | þe saboth dai ⁊ bi þe Fol. 85 b
fendis counceile / God tooke ful hidouse wreeche ⁊ vpon þe children
of Isrel / whanne þei wrouȝt seruyle werke. vpon her saboth dai /
as it is writen. Exo. xxxiº. 'Custodite sabbatum meum sanctum
enim est vobis. qui polluerit illud. morte morietur / qui fecerit in
10 eo opus peribit anima illius de medio populi sui' ¹ || þat is to seie.
Halowe ȝe my saboth ⁊ forsoþe it is holi to ȝou / who þat haþ
defoulid it ⁊ he schal be deed / & he þat doiþ ony seruyle werke
þerynne ⁊ his lijf schal perische fro þe myddis of his peple ² / & so
for gedring of stikkis ⁊ on þe saboth dai / a man bi Goddis bidding
15 was stooned to þe deop || þerfore Neemyas ⁊ a man þat dredde nota
God / wolde suffre noon to bie ne selle ⁊ on þe sabot dai / wiþynne
þe ȝatis of Ierusalem ⁊ neiþir aboute þe wallis / and chargid alle
vitileris ⁊ þat þei schulde ceese / And if þei wolde not take heede ⁊
þei schulde fele his hondis / for he þouȝt to werre on hem ⁊ as on
20 Goddis enemyes / but þei wolde obeie to God ⁊ in halowing of his
saboth / þis processe is | writen in þe book of Neemyas ⁊ þe last Fol. 86 a
chapitir ³ || Loo hou streiȝtli þe Iewis ⁊ kepten Goddis bidding /
& hou God smot hem wiþ bodili peyne ⁊ whanne þat þei dide
forfet / But cristen men maken her boost ⁊ þat þei ben more
25 perfiȝt / in seruise of her Lord God ⁊ þan euer were þe Iewis /
who þat euer mekeli ⁊ proueþ his word in dede / þanne mai he

therefore the Lord blisside to the holiday and halwide it.' 1388, 'Haue thou mynde, that thou halowe the dai of the sabat; in sixe daies thou schalt worche and schalt do alle thi werkis; forsothe in the seuenthe day is the sabat of thi Lord God; thou schalt not do ony werk, thou, and thi sone, and thi doughtir, and thi seruauant, and thin handmaide, thi werk beest, and the comelyng which is withynne thi ȝatis; for in sixe dayes God made heuene and erthe, the see, and alle thingis that ben in tho, and restide in the seuenthe dai; herfor the Lord blisside the dai of the sabat, and halewide it.'

¹ Vulg. Ex. xxxi. 14.

² W. V. 'Kepith myn holi day, holi forsothe it is to ȝow, who so poluteth it, with deth dye he; who so doth in it werk. shal perische the lijf of hym fro the myddil of his puple.' 1388, 'Kepe ȝe my sabat, for it is hooli to ȝou; he that defoulth it, schal die bi deeth, the soule of hym, that doith werk in the sabat, schal perische fro the myddis of his puple.'

³ Vulg. Neh. xiii. 15-22.

seie boldli. pat þis tyme of grace / is of more perfeccioun. per
 vertu of þe sacramentis / and fredom of þe gospel. þan was Moises
 lawe / and þou a more perfite man. in keping þis perfeccioun ||
 But & þou be apostata. in breking of Goddis heestis / þanne is
 þi payne so miche þe more. as Poul seide to þe Romainys / Ro. xi. / 5
 'Tu autem fide stas. noli altum sapere sed time / si enim deus
 naturalibus ramis non pepercit. ne forte nec tibi parcat'¹ || Pat
 is to seie. Forsope þou stondist in þe feip. nyle þou be proude /
 ne bere þee neuere þe hizer. but abide þou mekeli / in þe holi
 drede of þe Lord || Forsope sipen þat God sparid not. to þe 10
 Fol. 86 b kyndli braunchis / þat is to þe Iewis. pat | he chase to be hise
 kyndeli heiris / Bi war lest bi happe he spare not þee. pat camest
 out of þe heepen stokke / & arte plauntid in bi grace. of Crist
 & hise gospel² || Se now þyn apostasie. þou vnkynde wrecche /
 & þe falsenes þat þou vvest. agen Cristis gospel / Mat. xxi. 15
 Mar. ix. Luk. xix. & Ion. ii. / 'Intrauit Iesu in templum dei.
 & eiciebat omnes vendentes & ementes in templo & mensas nummu-
 larium & cathedras vendencium columbas euertit'³ || Pat is to seie.
 Iesu entrid in to þe temple of God. & he cast out alle sellars &
 biears in þe temple. & þe bordis of mony-makears / & he turned 20
 vp-so-down. þe chaires of hem þat soolden dowues / and he seide
 vnto hem. it is writen Isaye .lvii.⁴ my hous schal be clepid. an
 hous of preiour / forsoþe ȝe han made it a den of peeues⁵ || Criste
 forbedip þe laite. þe vsing of her marchaundise / eipir in toune
 or in chirche. on her holy dai / & he dampneþ more streitlier. 25
 Fol. 87 a among þise visieuse prestis / biyng of her beneficis. & | selling of
 her sacramentis / as doctour Odo seip. vpon þis same gospel /
 'Columbas vendentes sunt qui spiritualia vendunt | & si non
 clamant ore. tum cum iuda dicunt / Quid vultis dare. & ego

Christ cast
 out the
 money-
 changers
 from the
 Temple.

¹ Vulg. Rom. xi. 20, 21.

² W. V. 'Forsoth thou stondist by feith. Nyle thou sauere hiȝe thing, but drede thou, forsothe if God sparide not the kyndely braunchis, lest perauenture he spare not thee.'

³ Vulg. Matt. xxi. 12; Luc. xix. 45; Joh. ii. 15.

⁴ Vulg. Isaias lvi. 7.

⁵ MS. hou.

⁶ W. V. 'Jhesus entride in to the temple of God, and kest out of the temple alle sellynge and biyng; and he turnyde upsodoun the bordis of chaungeris, and the chaires of men sellynge culveris. And he seith to hem It is writen, My hous shal be clepid an hous of priere; forsothe ȝe han made it a denne of thefes.'

- vobis *eum*¹ tradam? Sic clamant monachi ceterique religiosi? habitum & suffragia vendentes. item non sacerdotes diuina celebrantes & tales in ecclesia dei multiplicantur? vbi credis quod sit domus orationis. ibi inuenies speluncam latronum/ omnes qui non intrant per hostium id est christum. sed per pecuniam uel seculi gratiam fures sunt & latrones per murum fractum ingredientes/ quia murus ecclesie rumpitur cum prece uel precio aut sanguine minus ydoneus ad beneficium ecclesiasticum indigne promoueat²ur? ^a/ Hec ille ||
- 10 pat is to seie. pei ben sellers of dowues? ^{Nota bene}
 pat spirituel pingis sellen/ & pouz pei crien not wiþ her moupe? ^{Sellers of spiritual suffrages break the commandment.}
 neples² pei seyn wiþ Iudas/ what wole 3e 3yue? & I schal bitraie him to 3ou? Pus crien mounkis? & opir bastard religioun/ pat sellen as pei mai take þefore? her habit & her suffragijs/ & opir
- 15 prestis don | als wick? pat treten diuine seruice/ & suche ben ^{Fol. 87 b}
 now multiplied? in þe chirche of God/ þefore where as pou wenest? pat is þe hous of preiour/ pere schalt pou redili fynde? a den of mani þeues/ forsoþe alle pat entren not? bi þe door pat is Crist/ but bi money or seculere fauour? pei ben nitz-
- 20 þeues & dai-þeues/ pat entren in bi a broken wowe? vnwiting Iesu Crist/ for he proueþ not her dedis? & pat is his vnknowyng/ for þanne is þe chirche wowe? al to-broken down/ whanne þe vnable is awaunsid? to þe chirches benefice/ eipir for preiour or for pris? or for vndwe seruice || ^{nota bene}
- 25 Sipen oure Lord Iesu Crist? seide to his apostlis/ pat oone of hem was a deuel? & ment it bi Iudas/ Be not pise apostataas? pat don als yuel as he/ worþi to be clepid deuelis? bi þe same resoun? Pei ben greet questioners? & askars of þe lawe/ but pei wole not do so miche? as putt þerto her fynger/ & þei heepen charge on
- 30 opir? more þan pei mai bere/ Pei ben preisars of seintis? & no þing her folowars/ pei ben heerars | of þe lawe? but no þing þe ^{Fol. 88 a}
 doars/ pei ben alwey lernyng? & neuir pei wole be þerfite/ þus þei boosten in þe lawe? wiþ worschip & wiþ wynnyng/ but bi breking of þe lawe? pei don dispise her God ||
- 35 þe .IIII. heeste ||
 þe fourþe comaundement of God is þis Ex^o. xx^o. 'Honora patrem ^{The Fourth Commandment.}
 tuum & matrem tuam vt sis longeuus super terram quam dominus

¹ MS. eā.

² MS. nepels.

^a Odo of Cheriton, *Flores Sermonum*, fols. cvi, cvii.

deus tuus dabit tibi ¹ || Þat is to seie. worschip þou þi fadir & þi modir þat þou be longlyuyng vpon erþe : þe whiche þi Lord God schal ȝyue to þee ². And it swiþ of þis comaundement : þat þei þat worschipeu not her parentis / schullen haue schort lijf here in erþe : & aftir þe lond of myschef / & þerfore Tobie tauȝt his sone : a litil ⁵ aforne his diyng / Tob. iiii^o. '*Corpus meum sepeli & honorem habebis matri tue omnibus diebus vite eius / memor enim esse debes que & quanta pericula passa sit in vtero propter te*' ³ || Sone birie þou my bodi : & þou schalt haue worschip to þi modir. alle þe daies of þi lijf / þou owist for to haue in mynde : what perelles & how mani ¹⁰ sche haþ suffrid in hir wombe for þee ⁴ /

Fol. 88 b Summe | counten it for no synne : to take fro her parentis / suche þing as þei haue : bi cause þei ben her children / but certis þis synne passeþ þeeft : & more it greueþ God / as þe wise man seiþ. Prouer. xxviii^o. '*Qui subtrahit aliquid a patre uel a matre* ¹⁵ & dicit hoc non est peccatum particeps homicide est' ⁵ || Þat is to seie. who þat wiþdrawiþ any þing from his fadir or his modir. & seiþ þat is no synne : he is partener of manslauȝtir ⁶, for worschip to oure parentes : stondiþ in worde & dede / boþe to teche hem & rule hem : if þei ben lewid or pore / and it longiþ to piþe parentes ²⁰ to gouerne wel her children / & ordeyn onli not for hem : þe goodis of þis world / but miche rapir dispose her lijf : toward þe blisse of heuene / as þe wise man seiþ. Prouer. xxiii^o. '*Noli sub-*

¹ Vulg. Ex. xx. 12.

² W. V. 'Honour thi fader and thi moder, that thou be of long lijf upon erthe, that the Lord thi God schal ȝyue to thee.' 1388, 'Onoure thi fadir and thi modir, that thou be long lyuyng on the lond, which thi Lord God schal ȝyue to thee.'

³ Vulg. Tob. iv. 3, 4 '*Corpus meum . . . passa sit propter te in utero suo.*'

⁴ W. V. 'My bodi birie ; and wrshiþe thou shalt han to thi moder alle the daies of thi lif ; forsothe myndeful thou owist to be, what and how grete she suffride perilis for thee in hir wombe.' 1388, 'Byrie thou my bodi ; and thou schal haue onour to thi moder in alle the daies of hir lijf ; for thou owist to be myndeful, what perels and how grete sche suffride for thee in hir wombe.'

⁵ Vulg. Prov. xxviii. 24 '*Qui subtrahit aliquid a patre suo et a matre et dicit hoc non esse peccatum,*' etc.

⁶ W. V. 'Who withdrawith any thing fro his fader and moder, and seiþ that not to ben synne, parcener is of a man sleere.' 1388, 'He that withdrawith any thing fro his fadir and fro his modir, and seiþ that this is no synne, is parcener of a manquellere.'

- trahere a puero disciplinam, si enim percusseris eum virga non morietur / tu virga percutis eum & animam eius de inferno liberabis' ¹ / *pat is to seie. 'Nile þou wiþdrawe.' teching from þi childe / for þou3 þou bete him wiþ a 3erde.' he schal not die*
- 5 *þerou* ² / | *þou beetist him wiþ a baleys.' & þou schalt delyuer his soule from helle* ³ / *þat þat spariþ þis balys.' hatip his childe / forsoþe he þat loueþ him.' wole teche him bisili / for a wise childe gladip his fadir.' forsoþe a foltid childe is þe sorow of his modir ||*
- 10 *Azen þis comaundement.' þe fende wiþ hise membris / what wiþ ypocrisie.' þat is feyned hoolines / what wiþ blynd pite.' þat regneþ in þe seculeris / he haþ encombrid Cristis chirche.' wiþ miche worldli muk / & ouerladde oure modir.' wiþ temperal possessions / þat sche mai not rise.' to heuenli contemplacioun / þerfore*
- 15 *hir owene children.' waxen wilde & wantoun / & wole noþir take awe ne lawe.' alas þis is greet sorow / but oure fadir þat is in heuene.' to whom no þing is hid / seing hise sones frowardnes' is sterid al to wrappe / þou3 þat he abide long.' & differre his veniaunce / suffring from dai to dai.' if þat þei wolde amende / For*
- 20 *he forbadde to prestis.' of þe oolde lawe / to take suche possessioun' among þe oþir tribis / but holde hem paied of | his part.' for he wolde be her eritage / for þei schulde prynte þis lore.' & neuir go þerfro / þrise it is rehersed.' þou3 oones myzt haue suffisid || Firste in þe book of Numeri. xlviii^o. ⁴ / Þe secounde in Deut^o. xlviii^o. ⁵ / Þe*
- 25 *þridde in Ezechiel. xlviii^o ⁶ / And Crist in his gospel.' twice forbedip hise prestis / to haue þis temperal lordschip.' & regne as worldli kyngis || Oones in his worching.' for he forsok it him silf / Ion. vi^o. ⁷ / and also in his teching.' þat enemyes schulden not seie / who mai lyue as Crist dide? & neples Gregor seip / Gregor.*
- 30 *om. xvii / 'Dominus Iesu Christus aliquando nos sermonibus ammonet aliquando operibus ipsa etenim facta eius precepta sunt*

¹ Vulg. Prov. xxiii. 13.² = ? þerof þou3.³ W. V. 'Wile thou not withdrawe fro a childe discipline; if forsothe thou smyte hym with 3erde, he schal not die. Thou with a 3erde smite hym, and the soule of hym fro helle thou shalt deliveren.' 1388, 'Nile thou withdrawe chastising fro a child; for thou3 thou smyte hym with a 3erde, he schal not die. Thou schalt smyte hym with a 3erde, and thou schalt delyuere his soule fro helle.'⁴ Vulg. Num. xviii. 20-4.⁵ Vulg. Deut. xviii. 1, 2.⁶ Vulg. Ezech. xlv. 28.⁷ Vulg. Joh. vi. 15.

Fol. 89 a

The fiend
encumbers
Christ's
church with
temporal
possessions
so that her
children
neither fear
nor obey
her.

Fol. 89 b

Temporal
power for-
bidden to
priests in
the Gospel.

quia dum taciter aliquid facit quid agere debeamus innotescit^a ||
 þat is to seie. Oure Lord Iesu Crist sumtyme wip wordis sumtyme
 wip dedis techip vs / forsoþe hise dedis ben comaundementis / for
 whanne he doip ony þing stilli / in þat he makip knowen to vs.
 what we schal do / and notwipstanding. Crist forbedip suche 5
 possessioun / bi word to hise prestis / Mat. xx^o / Mar. x^o / Luk.

Fol. 90 a xxiii^o 1 || | And if enemyes wollen not accept / God in hise boþe
 lawes / neiþir obeie to her fadir / for his worde ne for his dede / to
 whom heuene. helle. & erþe / kneelen on her knees / but stonden
 stille obstinat / as yuel-willi traitours / to clense her modir holi 10
 chirche / of þis foule corrupcioun / þanne schullen we leie forþe holi
 seyntis / þat speken of þis mater / & saie for þei wole acorde / to
 wordis þat þei han seide / and so rise vp to Goddis word / bi þise
 seintis teching || Seint Austin seiþ. '*Non debet ecclesia suscipere*
que filio exheredato sibi offerunt. verum quicumque uult exheredato 15
filio. heredem facere ecclesiam querat alterum qui suscipiat. non
Augustinum . ymmo deo propicio / neminem inueniet / Hec
Augustinus in sermone de vita clericorum & xvii. q. iiii^o. finali b ||
 þat is to seie. Þe chirche owip not / to take þoo þingis / þat ben
 profrit to hir / of hem þat hap no eire / perfore who þat euer wile / 20
 make þe chirche his eire / seeke anopir þat mai take it / but on
 nowise Austin / but bi þe mercy of God / he schal fynde no man ||

Fol. 90 b And Ierom seiþ / | '*Ex quo ecclesia creuit in possessionibus /*
decreuit in virtutibus' || Fro þat tyme þat þe chirche / grew in
 possessiouns. sche hap lessid or dwyned in vertues || Seint Bernard 25
 forbedip þise possessiouns / to be in prestis handis / & spekip to
 Eugeny þe pope / in þise witti wordis / li^o. ii^o. '*Esto ut alia*
ratione hec tibi vendices / sed non apostolico iure / Quomodo potuit
iste tibi dare quod non habuerit / quod habuit hoc dedit sollicitu-
dinem super ecclesias . Numquid dominacionem / audi ipsum neque 30
dominantes inquit in clero / sed forma facti gregi / Et ne dicui sola
humilitate putes & non veritate. vox domini est in euangelio /
reges gentium dominantur eorum / vos autem non sic' c || Þat is

^a Vulg. Matt. xx. 25-7; Marc. x. 42-4; Luc. xxii. 25, 26.

^a Gregorius Magnus, *Homilia XVII* 1 (Migne, tom. 76, col. 1139).

^b St. Augustinus, *De Vita Clericorum*, Sermo II (Gratian, *Decreti Pars Secunda*, c. xvii, q. iv, cap. xliii (Migne, tom. 187, col. 1077-88).

^c St. Bernard, *De Consideratione*, Liber II, p. 1528 (*D. Bernardi Opera Omnia*, ed. 1552).

As the
Church in-
creased in
possessions,
she lessened
in virtue.

to seie. Challenge pou pise possessiouns / bi anopir resoun / but
 pou maist not chalenge hem / bi þe apostlis rízt / Hou mízst þe
 apostle 3yue / þat he had not / þat he hadde þat he 3aue / bisines
 vpon chirchis / No whepir seculere lordschip / heere what he seiþ /
 5 neipir lording in þe clergie / but mad in forme. to profite of þe
 flok / & not oonli in mekenes / trowe pou þis to be seid / | But also Fol. 91 a
 in troupe of dede / as Crist seiþ in his gospel / 'kyngis of erþe
 lorden ouer hem / forsoþe 3e not so' || It is pleyn to þe apostlis
 þis lordschip is entirdiztid / hou darst pou þanne take þis lordschip
 10 vpon þee / eipir lording apostilhed. eipir apostilhed to lordschip /
 pleynli pou art forboden þe tone / for if pou wilt haue boþe / pou
 schalt leese boþe / þat is to seie. þi presthod & þi lordschip / or
 ellis pou schalt not be except of þis noumbre / of þe whiche God
 pleyneth him || Þei han regned / but not bi me / þey han ben
 15 princis / but I haue not knowen hem / Now if it auaile to regne
 wiþouten God / þanne hast pou ioie / but not anentis God || And
 whane prestis holden þis entirdizting / heere þei þanne þe Lordis
 cry / 'He þat is more among 3ou / be he made as þe 3onger / and
 he þat is made þe foregoer / be he mad as þe mynystir' ¹ / Þis is þe
 20 forme of þe apostlis lyuyng / seculere lordschip is forboden / but
 mynysting & seruýng is boden || Wel | we witen of bileue / þat Fol. 91 b
 God & his lawe / ben euene acording togidir / & pise seyntis wiþ
 hem / þanne lie biside 3oure poise / & 3oure heepen talis / wiþ alle
 opir manglid lawis / & conforme 3ou to God / to clenþe þe chirche
 25 & bring it azen / to þe former astate / and lyue 3e on Cristis part /
 þat lordis myzt haue her lordschip azen || But 3it 3e maken pursut /
 wiþ many greouse chouris / & seyn þat seint Siluestir / took þis
 possessioun & seint Swithen & seint William / wiþ manye opir
 seyntis || To þis we seyn þat Siluester / wiþ suche opir folowars /
 30 weren seyntis in þis takýng / of temperal possessiouns / as was
 Petir forsakyng Crist & Poul purswyng þe chirche / Petir & Poul
 dide verry penaunce / & suffrid deep for Cristis sake / If pise men
 diden þe same / þus ben þei verry seyntis ||

þe .V. heest. ||

35 þe fifþe comaundement of God is þis. Ex^o. xx^o / 'Non occides' ² / The Fifth
 Commandment.

¹ W. V. Luc. xxii. 26, He that is the more in 3ou, be maad as the 3ongere, and he that is bifore goer, as a seruaunt.' 1388, 'He that is grettist among 3ou, be maad as 3ongere, and he that is bifore goere, as a seruaunt.'

² Vulg. Ex. xx. 13.

pou shalt not slee / neipir in malice wiþ prisounyng / neipir in
Fol. 92 a worde wiþ bakbiting. neipir wiþ dede. in vnlawful sched-|yng out
of blood /

Three kinds
of murder.

I Of þe firste spekiþ seint Ion & seip. I. Ion. iii^o. 'Qui odit
fratrem suum homicida est'¹ / He þat hatip his broþer.' is a 5
mansleer² || Summe haten synne in man.' & þis is a perfite hate /
Ps. cxviii. 'Perfecto odio oderam illos &c'³ || Summe haten vertu
in man.' & þey ben mensleers / for who þat seip he louep his God.'
& hatip þus his broþir / he is a lieer.' & þer is no troupe in him ||

II Of þe secounde spekiþ þe prophete & seip. Ps. xiii. 'Quorum 10
os maledictione &c'⁴ || Þe moupe of bakbiters.' is ful of cursidnes &
bittirnes / & her feet ben swift.' to scheed out blood⁵ / for seint
Bernard seip. Þe bakbiter & þe wilful heerer.' eipir of hem⁶
berip þe deuel in her tung / And þis bakbiter sleep pre at a strok.
þat is to seie. his owene soule. his wilful heerar.' & him þat þei 15
falsli sclaundren ||

III Of þe pridde it is writen. Ge. iii^o.⁷ Hou þat cursid Caym.
slouþ his innocent broþir Abel.' & hou his blood cried to God
from þe erpe / for seint Ion seip. Apoc. vi^o. 'Vidi sub^{tu}s altare
Fol. 92 b *animas interfectorum | propter verbum dei & propter testimonium* 20
quod habebant. Et clamabant voce magna dicentes / vsquequo
domine sanctus & verus non iudicas & vindicas sanguinem nostrum
de hijs qui habitant in terra'⁸ / Seynt Ion seip. I sawþ vndir þe
auter þe soules of hem þat weren slayn for þe word of God.' &
witness þat þei hadden / & þei crieden wiþ a greet vois sciying / 25
holi Lord & trewe.' til whanne schalt þou abide / or þou wilt
iugge and venge oure blod on hem þat dwellen in erpe / And
it is seide vnto hem.' þat þei schulden be stille / ȝit a litil while.'
til her felowis be comen / & her briþeren þat ben to be slayn.' as
þei ben hem silf⁹ || vndirstonde þat God forfendip.' al vnlawful 30

¹ Vulg. 1 Joh. iii. 15.

² W. V. 'Ech man that haath his brother is a manqueller.' 1388,
'Ech man that hatith his brother, is a man sleere.'

³ Vulg. Ps. cxxxviii. 22.

⁴ Vulg. Ps. xiii. 3.

⁵ W. V. 'Whos mouth of cursing and bitterness is ful; swifte the feet of
hem to sheden out blod.' 1388, 'Whos mouth is ful of cursyng and bittir-
nesse; her feet ben swift to schede out blood.'

⁶ MS. of he.

⁷ Vulg. Gen. iv. 8-12.

⁸ Vulg. Apoc. vi. 9.

⁹ W. V. 'I siþe undir an auter the soules of men sleyn for the word of God,

- sleeyng / as Crisostom declarip. om. LI / 'Percutere est iniuste percutere / qui autem propter iustitie causam percutit / percutere non videtur. percutit enim non vt suum dolorem vindicet / sed vt illius animam saluet. sicut vero iusta ira non est ira sed diligencia.'
- 5 sic iusta percussio non est percussio / sed correpcio ^a / To smyt ^{nota bene} taken bi it silf / is vniustli to smyt / forsepe he þat smytip / for þe cause of rízt-wisenes / he is not sen for to smyt / bi title of Fol. 93 a Goddis lawe / forsepe he smytip not to venge / his owene wreechful herte / but to do þe wille of God / & saue his neibours soule / as
- 10 iust wrappe is no wrappe / but a feruent diligence / so ríztwise smyting is no smyting / but a iust amending / for bi suche a ^{Righteous smiting admitted under five conditions.} feruent loue / Phines slow₃ to lecchours / & turned þe wrappe of God / from þe children of Isrel / as it is writen. Numeri. xxv^o.¹ / Also God sent his oostis / Titus and Vaspasian / two & fourty
- 15 wyntir / aftir þat Crist was slayn / for to venge Cristis deep / vpon þe cursid Iewis / as it is writen. Mat. xxii^o. 'Missis exercitibus suis perdidit homisidas illos & ciuitatem eorum succendit'² ||
- Fyue þingis men must auido / whanne þei schullen go to bataile / for þei ben azenst pis heest. & þus seiþ seint Austin /
- 20 'Nocendi cupiditas vlcisendi crudelitas implacabilis animus. feritas rebellandi libido dominandi. & sique sunt talia. hec sunt que in bello iure culpantur' / Hec Augustinus | contra Faustum ^b || Þat Fol. 93 b is to seie. Coueitise of noiýng. cruelte of vengeyng. an vnpesible mynde. feersenes of fíztýng. lust of lordschipping. and what þat
- 25 ben lijke to pise / for þise ben þo þingis / þat of rízt ben blamed in bataile / nota

and for witnessing that thei hadden. And thei crieden with greet voys, seiýnge, Hou longe, Lord, holy and trewe, demyst thou not, and vengist our blood of thes that dwellen in erthe? and it is seid to hem, that thei shulden reste ȝit a litil tyme, til the euen seruautes of hem be fulfilled, and the britheren of hem, that ben to be slayn, as and thei.' 1388, 'Y say undur the auter the souls of men slayn for the word of God, and for the witnessing that thei hadden. And thei crieden with a greet vois, and seiden, How long thou, Lord, that art hooli and trewe, demest not, and vengest not oure blood of these that dwellen in the erthe? and it was seide to hem, that thei schulden reste ȝit a litil tyme, til the noumbre of her felowis and of her britheren ben fulfillid, that ben to be slayn as also thei.'

¹ Num. xxv. 6-8.

² Vulg. Matt. xxii. 7.

^a S. Ioan. Chrysostomus, *Homilia LI* (*Opera*, ed. 1547, tom. ii, col. 1112).

^b S. Augustinus, *On the Manichean Heresy* (reply to Faustus), xxii. 74 (Migne, tom. 42, col. 447).

The fiend
incites men
to persecu-
tion and
spiritual
starvation
of Christ's
followers,
especially
those who
study God's
law in
English.

Aȝen þis comaundement ⁊ þe fende in his membris / settip
wacche & bisie spie ⁊ where þat he may fynde / ony peple þat wole
rede ⁊ priue or apert / Goddis lawe in englische ⁊ þat is oure
modir tunge / ancon he schal be sumned ⁊ to come aforne hise iuggis /
to answe're what is seide to him ⁊ bring his book wiþ him / and 5
eiþir he must forsake his book ⁊ reding of englische / & algatis
he schal forswere ⁊ to speke of holi writ || Þei sein lyue as þi
fadir dide ⁊ þat is ynow for þee / or ellis þou schalt to prisoun ⁊
as if þou were an heretike / & suffre peynes many & strong ⁊ ful
lickli þe deep / but þou wilt revoke þi worde ⁊ make an open 10
wondirment / at þi parische chirche at home ⁊ or in comune place ||

Fol. 94 a And wiþ þis þei prisoun ⁊ many an | houngrý soule / wherof
growip in þis rewme ⁊ a greuouse goostli moreyn || For who dar
now in þise daies ⁊ talke of Crist or þe doom / & certis þe bodi
may not lyue ⁊ wiþouten bodili food / no more may þe celi soule ⁊ 15
wiþouten Goddis worde / as seint Austin seiþ. 'Perit anima fame ⁊
si non pascitur celesti pane' / Þe soule dieþ for hungir ⁊ but if it
be fedde wiþ heuenli breed / and þis breed is Goddis worde ⁊ as
Crist seiþ in his gospel / Mat. iiiio. Deuto. iiiio. Mar. io.
Luk. iiiio.¹ / 'Non in solo² pane uiuit homo ⁊ sed de omni verbo 20
quod procedit de ore dei'³ / A man lyueþ not oonli in bodili
breed ⁊ but he lyueþ a betir lijf aftir þe soule / of iche worde þat
passip ⁊ from þe mouþe of God ⁊ || God tolde long aforne ⁊ þis
houngrý for to come / þat vntauȝt men schulde aske þis breed ⁊
& no man schulde ȝyue it hem / as he seiþ bi þe mouþe of þe 25
prophete Amos. viio. 'Ecce dies veniunt dicit dominus & mittam
famem in terram. non famem panis. neque sitim aque ⁊ sed audiendi

Fol. 94 b verbum | domini'⁴ || Loo daies comen seiþ þe Lord ⁊ I schal
suffre hungir to be sent in to þe erþe / neiþir of breed ne of watir ⁊
but of heeryng þe word of þe Lord / þanne men schullen be 30
meued ⁊ from þe ton⁵ see to þe topir / & fro þe norþe vnto þe
ceest ⁊ seeking þe worde of þe Lord / & þei schal not fynde it ⁊ seiþ

¹ Vulg. Matt. iv. 4, Deut. viii. 3, (Marc. i. 13), Luc. iv. 4.

² MS. sole.

³ Vulg. Matt. iv. 4 'Non in solo pane vivit homo : sed in omni verbo,' etc.

⁴ W. V. 'A man lyueth not in breed aloon, bot in euery word that cometh
forth fro the mouthe of God.' 1388, 'Not oonli in breed lyueth man, but in
ech word that cometh of Goddis mouth.'

⁵ Vulg. Amos vii. 11.

⁶ MS. to.

þe Lord God¹ || for þouȝ þer be manye precheours / þer ben fewe
 trewe prechours / and if ony preche þe troupe / þe multitude schal
 aȝenseie him / & þus men abiden stille / in her goostli hungir ||
 for þei wot neuer whom to folowe / her preching is so wondirful /
 5 ioyning in her coriouse wordis / þe troupe to þe falsehede || who
 þat hauntrip him to þis breed / for to slek his hungir / þouȝ he
 were als hooli / as euer was seint Ion Baptist / he schulde not
 faile to be sclaudrid / for a cursid Lollard / & pursued as an
 heretik / of þise cruel enemyes || But in þis þei ben miche werre /
 10 þan þe heepen folkis / þat trowen in her mawmetis / | for wanting Fol. 95 a
 of bileue / But þise han resceyued þe feiþ / & falsli gon perfro /
 and also dryuen beestli men / to peyne hem in her pinfold / wiþ-
 outen goostli mete or drinke / til þei sterue for hungir || But we nota
 reeden þe contrarie / of an heepen kyng / for he dide miche betir /
 15 to þe children of Isrel. IIII. Re. xvii^o. 'Cumque filij Israel habi-
 tare cepissent in Samaria. non timebant dominum & immisit
 dominus eis leones qui interficiebant eos'² / þat is to seie. whanne
 þe children of Isrel / bigunne to dwelle in Samarie / þei dreden
 not þe Lord / & þe Lord sent among hem. liouns þat slowzen hem /
 20 & þanne was it tolde to þe kyng / of Assiry & seide / þe folkis þat
 þou hast translatid / & mad hem to dwelle in þe cetees of Samarye /
 þei knowe not þe laweful pingis / of þe God of erþe / & þe Lord
 hap sent / among hem lyouns / & lo þei slen hem / for as mich as
 þei knowe not / þe riȝt or þe lawe / of þe Lord God of erþe ||
 25 Forsoþe þe kyng / of Assarye / comaundid seiȝng / lediþ þidir Fol. 95 b
 oone of þe prestis / þat ȝe han brouȝt in to þis þraldom / þat he
 may go & wiþ hem dwelle / to teche hem þe laweful pingis. of þe
 God of erþe³ || God graunt oure cristen kyngis / to mark wel

¹ W. V. 'Loo! the days cummen, saith the Lord, and Y shall sende out hungre in to erthe; not hungre of breed nether thirst of water, bot of heeryng of the word of God. And thei shuln be moued to gydre fro see unto see, and fro the north unto the east thei shuln cumpasse, seekynge the word of the Lord, and thei shuln not fynde.'

² Vulg. 4 Reg. xvii. 25 'Cumque ibi habitare coepissent, non timebant Dominum et immisit in eos Dominus leones, qui,' etc.

³ W. V. 'And whanne there thei hadden begunne to dwellen, thei dreden not the Lord; and the Lord sent to hem lyouns, that slewen hem. And it is told to the kyng of Assiries, and seide, The folc that thou hast translatyde and maad to dwellen in the cytees of Samarye, knowen not the lawful thingis of the God of the lond; and the Lord sente in to hem lyouns, and loo! thei shuln slen hem; for thy that thei knowen not the custum of the God of the

pis story / þat þei mowe passe pis heeþen kyng ⁊ in pis forseide mater / þanne schulde lyouns þat ben synnes ⁊ soone be distried / if alle men hadden þe lawe ⁊ writen in her hertis / as þe Lord seip. Iere. xxxi^o. 'Dabo legem meam in visceribus eorum ⁊ in corde eorum scribam eam'¹ || Þat is to seie. I schal ȝyue my 5 lawe ⁊ in þe bowels of hem / & I schal write my lawe ⁊ in þe herte of hem² / O. ȝe prestis ben myche to blame ⁊ þat taken from þe peple / þe lawe þat God haþ writen him silf ⁊ in myddis of her herte / so þoruȝ ȝou þise forseide lyouns ⁊ now ben comen among vs / þat al to-teeren Cristis scheep ⁊ murþeren hem to þe deep / 10 certis ȝe lerned neuir þis loore ⁊ in dedis of þe apostlis / for þus it is writen. Actus. viii^o. 'Et ecce vir ethiops. eunuchus &c.'³ /

Fol. 96 a Loo | a clene chaast man ⁊ þe quenes tresourer of Ynde / þouȝ he were an heeþen man ⁊ and hadde not taken þe feiþ / ȝit he radde in Isaie ⁊ sitting in his chaare / Philip took not away his booke ⁊ 15 ne werned him to reede þeronne / But what þanne? Philip declarid him prophecie ⁊ taucht him for to vnderstonde it / til he bileued Iesu Crist ⁊ to be Goddis son of heuene / what bitidde þanne? Philip bi stiring of þe spirit ⁊ whanne þis man bileued / confermed him in Cristis name ⁊ & ȝaue to him þe bapteme / How 20 do ȝe prestis ⁊ performe þe apostlis lore / þat stoppen trewe cristen men ⁊ from werkis of her cristendom / þe apostlis vsid not þat maner ⁊ whanne þei wenten aboute / to þe temple & mennes housis ⁊ preching & techyng / bope to Iewis & heeþen men ⁊ þe lawis of Iesu Crist / Actus. v^o. 'Omni autem die in templo & circa 25

lond. The kyng forsothe of Assiries comaundyde, seyinge, Bringith hidre oon of the prestis, the whiche in to caytyfte ȝe han brouȝt, that he goo, and dwelle with hem, and teche hem the lawful thingis of God of the lond.' 1388, 'And whanne thei bigunnen to dwelle there, thei dredden not the Lord; and the Lord sente to hem liouns, that killiden hem. And it was teld to the kyng of Assiriens, and was seid, The folkis whiche thou translatidist, and madist to dwelle in the cities of Samarie, kunnen not the lawful thingis of God of the lond; and the Lord sente liouns in to hem, and lo! liouns sleen hem; for thei kunnen not the custom of God of the lond. Sotheli the kyng of Assiriens comaundide, and seide, Lede ȝe thidur oon of the prestis, whiche ȝe brouȝten prisoneris fro thennus, that he go, and dwelle with hem, and teche hem the lawful thingis of God of the lond.'

¹ Vulg. Jer. xxxi. 33.

² W. V. 'Y schal ȝyue my lawe in the boweles of hem, and in the herte of hem Y schal write it.' 1388, 'Y schal ȝyue my lawe in the entrails of hem, and Y schal write it in the herte of hem.'

³ Vulg. Act. viii. 27.

The priests
are to blame
who rob
men of
God's law.

domos non cessabant ⁊ docentes & euangelizantes christum Iesum ⁊
 þat is to seie. Forsope iche dai in þe temple & aboute housis ⁊
 þei ceessid not teching | and preaching Crist Iesu ⁊

Fol. 96 b

þe sixte heeste ||

- 5 The sixte comaundement of God is þis. Ex^o. xx^o. ‘Non mecha- The Sixth Commandment.
 beris’³ || þou schalt not do lecherie / Neipir wiþ þin ize ⁊ in
 leccherouse lookyng / Neipir wiþ þin herte ⁊ in lusti þenkyng / Three kinds of Lechery.
 Neipir wiþ þi bodi ⁊ in þe dede doinge / and þus þis synne is
 forbeden ⁊ in sengle. in weddid. & in widowis ||

- 10 Of þe firste spekiþ seynt Austin & seip. ‘Inpudicus oculus I
 inpudici cordis est nuncius’^a || An vnchaast ize ⁊ is messagere of
 an vnchaast herte ||

Of þe secounde spekiþ Crist in his gospel. Mat. v^o. ‘Qui viderit II
 mulierem ad concupiscendum eam iam mechatus est eam in corde

- 15 suo’⁴ / þat is to seie. who þat haþ seen a womman to do his lust
 wiþ hir ⁊ anon he haþ done lecherie wiþ hir in his hert /⁵ In
 þis Crist techiþ. hou þe roote of synne springeþ from þe herte /

Of þe þridde spekiþ Poul. Ephe. v^o. ‘Hoc enim scitote intelli- III
 gentes quod omnis fornicator aut immundus aut avarus quod est

- 20 ydolorum seruitus non habet hereditatem in regno dei & christi’⁶ /
 Forsope knowe | 3e þis vndirstonding. þat neipir fornicarer neipir Fol. 97 a
 vnclene filþe. neipir avarouse wrecche. þat is seruage of ydols haþ

no heritage in þe rewme of Crist & God /⁷ Hou euer þou lustily
 treete ⁊ þe membris of þi bodi / aȝens þe resoun of þi soule ⁊ þanne

- 25 þou art a lecchour / and perfore schulde þope man & womman ⁊
 lerne to kepe her bodi / in clenness & in vertu ⁊ to worschip of her

¹ Vulg. Act. v. 42.

² W. V. ‘Forsoth ech day thei ceesiden not in the temple, and aboute
 housis, techinge and euangelisyng Jhesu Christ.’

³ Vulg. Ex. xx. 14.

⁴ Vulg. Matt. v. 28.

⁵ W. V. ‘Every man that seeth a womman for to coueite hire, now he hath
 do lecherie by hire in his herte.’

⁶ Vulg. Eph. v. 5.

⁷ W. V. ‘Forsoth this thing wyte 3e, undirstondinge that ech fornycatour,
 or unclene man, or coueytous, that is seruage of ydols, (or mawmetis), hath
 not heritage in the kingdom of Christ and God.’ 1388, ‘For wite 3e this, and
 undurstonde, that ech letchour, or unclene man, or coueytouse, that serveth to
 mawmetis, hath not eritage in the kingdom of Christ and of God.’

^a Augustinus, *Epistola CCXI* 10 (Migne, tom. 33, col. 961).

God / & not in foule brennyng desiris ⁊ as folkis þat knowiþ no
 resun / as seint Austin seiþ. 'Dedit tibi deus potestatem per
 spiritum sanctum. ut membra tua teneas / surgit libido ⁊ tene tu
 membra / noli exhibere membra tua. arma iniquitatis peccato / noli
 armare aduersarium tuum contra te / tene pedes. ne eant ad illi. 5
 cita / libido surrexit ⁊ tene tu membra / tene manus ab omni
 scelere / tene oculos. ne male attendant / tene aures ⁊ ne verba
 libidinis libenter audiant / tene totum corpus tuum / tene latera.
 tene summa / tene yma / Quid facit libido? surgere nouit. vincere
 nota bene non nouit ⁊ Hec Augustinus de verbis domini. sermone XLIII.^a 10
 Fol. 97^b God hap ȝyuen to pee | powere ⁊ bi þe Holi Goost / þat pou holde
 þi membris ⁊ from passing of resoun / luste risiþ ⁊ holde pou þi
 membris / nile þou ȝyue þi membris armour of wickidnes to synne /
 arme not þin aduersarie aȝens pee ⁊ to þin owene haime / Holde
 þi feet ⁊ þat þei go not to vnleful pingis / Lust hap risen ⁊ wiþ- 15
 holde þou þi membris / holde þin handis. from alle felonye / wiþholde
 þin ȝen. þat þei tent not to yuel / wiþholde þyn eeris ⁊ þat þei
 heere not þe talis of leccherie / wiþholde al þi bodi / holde þi
 siȝdis / holde hiȝe / holde lowe / what can lust do? rise it can ⁊
 ouercum can it not || 20

The devil
 leads the
 clerical
 courts to
 conniue at
 this sin for
 payment.

Aȝen þis comaundement ⁊ þe fende in hise membris / holdiþ
 a court as he seiþ ⁊ of holi chirchis lawe / from oo weeke to
 a nopir ⁊ for to correct synnars / and þere þei clepen bi name ⁊ þe
 lecchour & his feere / þat lediþ þe lijf in hoordam ⁊ to ioyne hem
 to her penaunce / þat is to walke þre market daies ⁊ aboute þe 25
 comune market / bareheed in her schirt ⁊ wiþouten hosen or
 Fol. 98^a schoon / & opir þre sundaies ⁊ aboute her pa[-]rische chirche / wiþ
 a tapir in her hond ⁊ of a pound of wax / & go biforn þe parische
 prest ⁊ to bete hem wiþ a ȝerde / Also standing on her feet ⁊ til
 þe messe be seide / & þanne offere vp her candils ⁊ to þe hiȝe auter / 30
 þe sumnour is ful bisi ⁊ in al þis mene tyme / to rowne in her
 eeris ⁊ & bidde hem aske grace / 'for ȝe schal haue betir grace ⁊
 do bi my counseile / Paie doun money from ȝoure purse ⁊ to my
 lordis almes / & ȝe schullen fynde him graciouse ⁊ to relese ȝoure
 penaunce ⁊ þanne þei take her leue boþe ⁊ whanne þat þei ben 35
 taxid / to contynue stille in hordam ⁊ as þei diden biforn / ȝhe
 summe til her deef dai ⁊ so þat þis rent be paid / Certis þis is

^a Augustinus, *Sermo CXXVIII*, cap. x (Migne, tom. 38, col. 719).

a cursid synne.' pat oure bischopis vsen / to maynten lecchours
in her owene hous.' & make hem her ordinarijs / pat laten synne
to greet hire.' for her lordis almes || Heere 3e what God seip to
3ou. Eze. xliiii. 'Sufficient vobis omnia scelera uestra domus
5 Israel eo quod inducitis filios alienos incircumcisos corde & incircumcisos | carne / ut sint in sanctuario meo. & polluant domum Fol. 98 b
meam & offertis panes meos adipem & sanguinem / Et dissoluistis pactum meum in omnibus sceleribus uestris. & non seruastis precepta sanctuarij mei. & posuistis custodes obseruacionum mearum
10 in sanctuario meo vobismetipsis. hec dicit dominus' ¹ || pat is to seie. Suffice pei to 3ou / hous of Isrel / alle 3oure greet felonyes.' pat 3e vsen among 3ou / bicause pat 3e bringen in' alien sones / vncircumcised in her herte.' & in her fleische also / pat pei be in my sauntwary.' & defoyle my hous / and 3e offren my looues.' my
15 blood & my grece / but 3e vndo my couenaut.' in alle 3oure foule felonyes / & 3e han not kept in dede.' pe biddingis of my sauntwary / but 3e han sette pe wardeynes.' of myn obseruancis / in my sauntwarie.' to 3oure owene avantage / Pise pingis seip pe Lord God ² || Pis is pe moral witt.' of pis forseid sentence / hize
20 prelati of pe chirche.' schulde penk ynowe / of her owene greet synnes.' for to 3yue a rekenyng | afor God at domesdai.' & pei Fol. 99 a
wolde wel avise hem / pou3 pei dide not sacre.' to pe ordir of presthood / vnclene men in bodi & soule.' pat seken to be prestis / neipir in vertu ne in spirit.' but for to lyue in lustis / Pise
25 poluten Cristis chirche.' his fleische & his blood / & causen whi pat Goddis lawe.' for her false court / Not cristen lawe. but cursid lawe.' is holden among pe peple / Pis was not her couenaut.' at oo daies tyme / whanne pei hizten feip & troupe.' to swe Cristis steppis / & kepe hise biddingis in hem silf.' & teche hem opir

¹ Vulg. Ezech. xliiv. 6-9.

² W. V. '3e hous of Yrael, alle 3our grete trespassis suffice thei to 3ou, for that that 3e bryng yn alyen sonys, uncircumcided in hert, and uncircumcided in flesh, that thei be in my sayntuarie, and defoule myn hous. And 3e offren my louys, fatnesse and bloode, and 3e undo my couenaut in alle 3our grete trespassis. And 3e kepte not the preceptis of my sayntuarie and 3e han putte keepers of myn obseruances, in my sayntuarie to 3our self. These thingus saith the Lord God.' 1388, '3e hous of Israel, alle 3oure grete trespassis. . . And 3e kepten not the comaundementis of my seyntuarie, and 3e settiden keperis of my kepyngis in my seyntuarije to 3ou silf. The Lord God seith these thingis.'

men || But now þei setten ordinarijs : for her worldly profite /
 þat heepen her purs wiþ money : of many soold synnes / But
 soulis þat God chargiþ hem wiþ : to haue cure ouer hem / and
 bring to þe blisse of heuene : as scheep vnto þe foold / þei charge
 not wheþir þei synk or swyme : so þei moun regne as lordis / þus 5
 ben alle þre astaatis : enfectid in leccherie / fro þe lewid man to
 þe clerk : and noon amenden opir / and perfore þe Lord seip. |

Fol. 99 b Iere. v. 'Saturavi eos & mechatī sunt & in domo meretricis
 luxuriabantur / Equi amatores in feminas & emissarij facti sunt
 vnusquisque ad vxorem proximi sui hinniebat ¹ / Numquid super 10
 hijs visitabo dicit dominus & in gente ² tali vliscetur anima
 mea ³ / I haue fedde hem : & þei han don leccherie / þei han ben
 ncta horrels : in þe comune bordel hous / þei ben as feers on wymmen :
 as hors ben on maris / & þei ben made stalowens : þat seruen of
 þat office / iche man waxiþ wood ⁴ : aftir his neizbours wijf / vpon 15
 pise pingis I schal visite : seip þe Lord God / and vpon þis folk
 I schal venge my wille : seip þe Lord God ⁵ ||

þe .VII. heeste ||

The Seventh
 Command-
 ment.

þe seuenþe comaundement of God is þis. Exo. xxo. 'Non
 furtum facies' ⁶ || þou schalt not do þeeft / Neiþir knyztis : by 20
 tirauntrie / Neiþir prestis bi ypocrisie / Neiþir comvnes bi
 stelpe & robry /

Three kinds
 of theft. I

Of þe firste it is writen. Isaie io. 'Principes tui infideles
 socij furum' ⁷ / þi princis ben vnfeipful : & felowis of þeeues / alle
 þei louen ziftis : þei folowen rewardingis / þei deeme not rizt 25
 Fol. 100 a doome : | to þe modirles childe / þe cause of þe widowe : entrip
 not to hem ⁸ /

¹ MS. inhiebat.

² MS. genti.

³ Vulg. Jer. v. 7-9 'Saturavi eos . . . Equi amatores et emissarii . . . Numquid super hijs non visitabo dicit dominus, et in gente tali non,' etc.

⁴ MS. waxiþ waxiþ wood.

⁵ W. V. 'I fulfildē them, and thei diden fornyacioun, and in the hous of the trumpet thei diden leccherie. Horses loueres in to wymmen, and courseres thei ben mad ; eche to the wif of his neizhebre neyzede. Whether upon these thingus Y shal not visite, seith the Lord, and in such a folc of kynde shal not be vengid my soule?' 1388, 'Y fillide hem, and thei diden awowtrie, and in the hous of an hoore thei diden letcherie. Then ben maad horsis, and stalouns, louteris to wymmen ; ech man neyzede to the wijf of his neizbore. Whether Y schal not visite on these thingis, seith the Lord, and schal not my soule take veniaunce in sicke a folc.'

⁶ Vulg. Ex. xx. 15.

⁷ Isaías i. 23.

W. V. 'Thi princes unfeithfull, felawes of theues ; alle thei louen ziftus,

Of þe secounde spekiþ Crist in his gospel. Ion. x^o. 'Qui non intrat per hostium in ouile ouium. sed ascendit aliunde.' ille fur est & latro'¹. He þat entriþ not bi þe dore.' in to þe fould of scheep / but comeþ in bi anopir weye.' he is a nyzt-peef & a day-
5 þeef'² / þis is expouned in þe þridde comaundement ||

Of þe þridde spekiþ Poul. Ephe. iii^o. 'Qui furabatur iam non furetur magis autem laboret vnusquisque manibus suis operando quod bonum est. vt habeat vnde tribuat necessitatem paciēti'³ ||
He þat staale.' steale he now no more / rapir traueile iche man.'
10 wirching wiþ hise hondis. þat þing þat is good / þat he mai whereof haue.' to dele to him þat suffriþ nede'⁴ / Lord if þei schullen be dampned.' as þe gospel seiþ. Luk. xvi^o.⁵ þat spenden not þe trewe gotun goodis.' aftir þe forme of Cristis teching /
Mat. xxv^o.⁶ / where schal þei be punyschid þat wasten her owene
15 or hiden her owene.' & falseli steelen opir mennes? Seint Poul seiþ. I. Cor. vi^o. 'Fures regnum dei non possidebunt'⁷ || | Peeues Fol. 100 b
schal not weelde.' þe rewme of God'⁸ / and in þis ben conteyned.'
þe pre forseid steelyngis / But siþen þat God alle þingis haþ ordeyned.' in noumbre. wheiþt. & mesure. as þe wise man seiþ.
20 Sap. xi^o. 'Omnia in mensura & numero & pondere disposuisti'⁹ ||
Who þat falsiþ ony of pise pre.' or falseli vseþ hem / he is a þeef & worpi peyne.' as þe wise man seiþ. Prou. xi^o. 'Statura dolosa abhominacio est apud deum pondus equum voluntas eius'¹⁰ ||

folewen zeldyngus; to the faderles child thei demen not; the cause of the widewe goth not in to them.' 1388, 'Thi princes ben unfeithful, the felowis of thenys; alle louen giftis, suen meedis; thei demen not to a fadirles child, and the cause of a widewe entrith not to hem.'

¹ Vulg. Joh. x. 1.

² W. V. 'He that cometh not in by the dore in to the fold of the sheep, but stizeth up by another weye, is nyzt thef and day thef.'

³ Vulg. Eph. iv. 28 'Qui furabatur iam non furetur; magis autem laboret, operando manibus suis,' etc.

⁴ W. V. 'He that staal, now stele not; more forsoth traueile he in worching with his hondis that that is good thing, that he haue wherof he schal ȝyue to a man suffringe nede.' 1388, 'He that stal, now stele he not; but more trauele he in worching with hise hondis that that is good, that he haue wherof he schal ȝyue to nedi.'

⁵ Vulg. Luc. xvi. 10-12.

⁶ Vulg. Matt. xxv. 29, 30.

⁷ Vulg. 1 Cor. vi. 9 'Iniqui regnum dei,' etc.

⁸ W. V. Wickide men schullen not welde the kingdom of God.'

⁹ Vulg. Sap. xi. 21.

¹⁰ Vulg. Prov. xi. 1.

A treccherous. þat is a fals balaunce / is abhominacioun anenst God / an euene wheijt. / is þe Lordis wille¹ / as it is seide. Levit. xix°. 'Nolite facere iniquum aliquid in iudicio in regula. in pondere. in mensura. statera iusta & equa sint pondera. iustus modius. equusque sextarius / Ego dominus deus uester'² || Nile 5
 3e do ony þing vnevenli / in ony of þise foure / In doome. in rule. in wheijt. in mesure / Loke þi balaunce be iust. / & þi wheijt is euene / Loke þi buschel be iust. / & þi mesure euene / I am 3oure Lord God³ ||

A3en þis comaundement / þe fende wiþ his cautels / hap whilid 10
 Fol. 101 a in to | þe chirche / many strong þeeues / þat don steele boþe nyzt & dai. / & 3it þei ben not hangid || But God hap ordeyned for hem / gallows in helle / & þei þat þere ben oones hangid / schal neuere be delyuered || But þei þat hangen on mannes gallows / bi iugement of þis world / often bi þis shameful deep / & by verry 15
 repentaunce / ben saued from þe endeles peyne / & so was þe peef / þat hangid on Cristis riȝt sizde / in tyme of his passioun || But þei þat fallen bakwarde / & may not se her fal / þei hang on Cristis left sizde / in perel of her soule / from whom Crist turneþ his graciouse face / as þe prophete seiþ / spekyng wiþ þe moupe 20
 of God / to þise forseide þeeues / Isaye. lix°. / 'Iniquitates vestre diuiserunt inter vos & dominum vestrum & peccata vestra abscon- derunt faciem eius a vobis. ne exaudiret. manus enim vestre plene sunt sanguine & digiti vestri iniquitate⁴. labia vestra locuta sunt mendacium. & lingua vestra iniquitatem fatur'⁵ || 3oure wickidnes 25
 hap made a deuorse / bitwixe þe Lord & 3ou / & 3oure synnes han
 Fol. 101 b hidde | away / his graciouse face from 3ou / þat he schulde not heere 3ou / whanne 3e crie vpon him / forsoþe 3oure handis ben ful of blood / & 3oure fyngers ful of synne / 3oure lippis han spoken lesing / & 3oure tung spekiþ wickidnes ||⁶ Þe face of God is here 30

¹ W. V. 'A treccherous we3e abominacioun is anent God; and an euen weijt the wil of hym.' 1388, 'A gileful balaunce is abhominacioun anentis God; and an euene weijt is his wille.'

² Vulg. Lev. xix. 35, 36.

³ W. V. 'Nyle 3e do eny wickid thing in dome, in rewle, in weijt, in mesure; riȝt balaunce, and even ben the wejtis, ryzt bushel, and even sextarye; Y the Lord 3oure God.'

⁴ MS. iniquitatē.

⁵ Vulg. Isaias lix. 2, 3.

⁶ W. V. '3oure wickidnesses deuydeden betwe 3ou and 3oure God, and 3oure synnes hidden his face fro 3ou, that he ful out here not. Fosothe 3oure hondis ben defoulid with blod, and 3oure fingris with wickidnesse; 3oure lippes

The fiend
 entices
 many
 strong
 thieves into
 the Church.

taken.' for his grace in mannes mynde / In anopir place it is
 taken.' for Cristis incarnacioun || and in anopir place it is taken.'
 for þe glorie of God. in his euerlasting maieste / And þise þre
 ben turned away.' from þise forseide spoylours / & cause whi þe
 5 prophete seiþ. ben þise twoo þingis / Her handis & her fyngeris '
 ben ful of blood and wickidnes || vpon þis seiþ Parsiens / 'Qui
 aut furto aut vi aut fraude possidet vnde pauperes ali deberent.'
 pauperum sanguine manus habet pollutas' / Who þat hap eipir
 bi þeeft as robrie. eipir bi strengþe. as tirauntrie. eipir bi fraude
 10 or gile as ypocrisie. þo þingis of þe whiche þe pore owid to be
 norischid. he hap his handis pollutid. in þore mennes blood / and
 who þat cloþiþ him wiþ suche goodis. or fedþ him wiþ suche
 goodis. or rerij vp bildyngis wiþ suche gooten goodis.' þanne is |
 he cladde in pore mennes blood. þanne is he fedde wiþ pore mennes Fol. 102 a
 15 blood. þanne groundeþ he his bilding in pore mennes blood ||

Summe men seyn it is no synne.' to take what þat men wole
 3yue hem / summe seyne þei wole spende her goodis.' pere þei
 haue moost deuocioun / summe morteisen hous. lond. watir. &
 wood.' in to deed mennes hondis || To 3ou we asken þis questioun /
 20 what profitiþ þe hand.' wiþouten fyngeris / or þe fyngers.' wiþ-
 outen hand? If 3e mowen seiþ þat eipir of hem may worche his
 werke wiþouten opir to mannes profite.' þanne mai 3e seiþ þat
 deuocioun mai profite wiþouten discrecioun. & ellis not / for þus
 it is writen. Cant. v. / 'Manus mee stillauerunt mirram. & digiti
 25 mei mirram probatissimam' ¹ || Þise ben þe wordis of a trewe
 soule. myn hondis hap droppid mirre.' & my fingeris moost proued
 mirre ² / vpon þis seiþ seint Bernard. 'Deuocio sine discrecione.
 vacue iacet / discrecio sine deuocione precipitat.' felix est cui neutra ³
 deest' ^a / | Deuocioun wiþouten discrecioun.' lieþ voide & doiþ no Fol. 102 b

Devotion
without
discretion
profits not.

speeken lesing and 3oure tunge wickenesse speketh.' 1388, '3oure wickid-
 nesses han departid bitwixe 3ou and 3oure God, and 3oure synnes han hid his
 face fro 3ou, that he shulde not here. For whi 3oure hondis ben defoulid with
 blood, and 3oure fingris with wickidnesse; 3oure lippis spaken leesyng, and
 3oure tunge spekith wickidnesse.'

¹ Vulg. Cant. v. 5 'Manus meae stillauerunt myrrham, et digiti mei pleni
 myrrha probatissima.'

² W. V. 'Myn hondis droppeden mirre, and my fingres ful of best proued
 myrre.' 1388, 'Myn hondis droppiden myrre, and my fyngris weren ful of
 myrre moost proued.'

³ MS. neutra.

^a Bernardus, *Super Cantica*, Sermo XXIII (*D. Bernardi Opera Omnia*, ed.
 1552, p. 843).

good / discrecioun wipouten deuocioun : prowip down heedlings /
 he is blessid : þat wantip neipir of pise / Loke what it profitip to
 haue Crist in manhod : wipouten his godhood ? or to haue a bodi :
 wipouten a soule ? or to haue feip in worde : wipouten dede ? or
 to haue þe letter : wipouten vndirstonding ? or to haue a laump ⁵
 wipouten oyle ? So profitip deuocioun : wipouten discrecioun /

Such thieves
do not
serve God,

Summen ȝit bisien hem : to mayntene þis peeft & seyn / Pise
 men þat ȝe marken : ben good prechours. þei ben deuoute preiars :
 & algatis amonge hem . God is faire serued ||

- I As to her preching : Crist answerip & seiþ. Mat. vii^o. Luk. 10
 xii^o ¹ / 'Multi dicent mihi in illa die. Domine. nonne
 in nomine tuo prophetauimus & in nomine tuo demonia eiecimus
 & in nomine tuo virtutes multas fecimus ? & tunc confitebor illis
 quia nunquam novi vos / discedite a me omnes qui operamini
 iniquitatem' || Manye schal come to Crist : & seiþ to him in þe dai 15

Fol. 103 ^a of doome || Lord, Lord, han not we | prechid in þi name & casten
 out deuelis in þi name. & wrouȝt many vertues in þi name / Seint
 Austin seiþ. þe Lord schal not denaye þis / for who euer þe
 prechour be : a deuoute heerer may wynne him mede / but he schal
 knoweleche to hem : & seiþ / For I knew ȝou neuer. þat is to seiþ. 20
 I approued neuere ȝoure werkis : goo fro me alle ȝe þat wirken
 wickidness ² /

- II And as to her preiars. seint Austin seiþ in a book þat he
 made : of mounkis lijf / It profitip not to preie : & late þe lond lie
 leie / 25

- III And as to her faire seruice : it is seide aforn / þat God is no
 where faire serued : but pere as his lawe is faire kept of þe peple ||

but deceive
the people.

But in pise pre : þei disceyuen þe peple of her bileue / þei robben
 hem of her vertu : & þei spoylen hem of her goodis / as it is writen.
 Miche. iii^o. / 'Hec dicit Dominus super prophetas qui seducunt 30
 populum meum qui mordent dentibus suis & predicant pacem & si
 quis non dederit in ore ipsorum quippiam sanctificant super eum

Fol. 103 ^b prelium propterea nox ³ erit uobis pro visione | & tenebre vobis pro

¹ Vulg. Matt. vii. 22 ; Luc. xiii. 25-27.

² W. V. 'Many shul say to me in that day, Lord, Lord, whether we han
 not prophced in thi name, and han cast out deuelis in thi name, and han
 don many vertues in thi name ? And than Y shal knowliche to hem, For
 I knewe ȝou neuer : departe away fro me, ȝe that worchen wickidnesse.'

³ MS. vox.

diuinacione'¹ || Þise þingis seiþ þe Lord vpon prechours.' þat
disceyuen my peple as wiþ her preching / þat biten wiþ her teep.'
as for her preying / & prechen pees.' as for her faire seruyng / and
who þat wole not ȝyue sumwhat.' in to þe moupe of hem. þei
5 halowen bataile vpon him / þerfore þe Lord seiþ. Nizt schal be to
ȝou.' for ȝoure visioun / & dercknes.' for ȝoure diuinacioun'² /
Þise wole be meke.' wiþouten dispite / pore.' wiþouten defauzt /
wel clad.' wiþouten bisines / diligatli fedde.' wiþouten traueile /
whili flatirars.' to hem þat þei bigilen / yuel-willi traitours.' to
10 hem þat þei haten / hasti pursuars.' of hem þat þei sclaunderen /
soore bitars.' as doggis / descyuable.' as foxis / proude.' as lyouns /
enviouse.' as addris / wiþouten forþe.' as scheep / wiþynne forþe
as rauesching wolues / Þei wole be iugis.' wiþouten autorite / & at
þe laste.' false accusars & wanting al vertu / and þerfore þe wise
15 man seiþ. Prou. | vi^o.³ þat þe Lord boþe hatip & wlatip him.' Fol. 104a
þat sowiþ discorde among neiȝbours / þise ypocritis wole suffre no
darte.' of correccioun to þrille hem / but in iche synne þat þei done.'
þei leien forþe þe bockelere of proude defence / and whanne ony of
hem.' is blamed for his wickidnes / he wil not þanne anoon.' þenk
20 hou he mai amende it / but he seekip bisili helpe.' hou he mai
defende it / *Hec Gregorius. li^o. xxx.*

Þe .VIII. heeste ||

Þe eiȝtip comaundement of God is þis. Ex^o. xx^o. 'Non loqueris
contra proximum tuum falsum testimonium'⁴ || Þou schalt not
25 speke fals witnes aȝens þi neiȝbour / Neipir for ȝiftis taking /
Neipir for mannes stering / Neipir þi silf in synne excusing ||
Of þe firste it is writen . Isa. v^o. 'Ve qui iustificatis impium
pro muneribus.' & iusticiam iusti aufertis ab eo'⁵ || woo to ȝou þat
iustifien.' þe wickid man for ȝiftis / & take away þe riȝtwisenes of
30 þe iust man.' for he mai not paye'⁶ ||

The Eighth
Command-
ment.

Three kinds
of false
witness.

¹ Vulg. Mich. iii. 5, 6.

² W. V. 'These thingis saith the Lord on the prophetis that disceyuen my peple, & biten with her teeth, and prechen pees; and ȝif eny man shal not ȝeue in the mouth of hem enything, thei halewyn bateyle on hym. Therefore nizt shal be to ȝou for visioun, (or prophecie), and derknessis to ȝou for dyuynacioun.'

³ Prov. vi. 19.

⁴ Vulg. Ex. xx. 16.

⁵ Vulg. Isaias v. 23.

⁶ W. V. 'Wo that iustifien the unpitous for ȝiftes, and the riȝtwisenes of the riȝtwyse ȝee taken away fro hym.' 1388, 'ȝe iustifien a wickid man for ȝiftis, and ȝe taken awei the riȝtfulnesse of a iust man fro hym.'

Fol. 104 b Of þe secounde spekip þe wise | man. Prou. xix^o. 'Falsus testis non erit inpunitus.' et qui mendacia loquitur peribit.¹ || A false witnesberer. schal not be vnþunyschid / & he þat spekip lees. schal perische.² Ps. v^o. 'Perdes omnes qui locuntur mendacium'.³ Lord þou schalt leese alle þoo. þat speken lesing / for þe wise man seip. Sap. i^o.⁴ Þe mouþe þat lieþ. sleep þe soule / and perfor seip Crist. Ion. viii^o. 'vos ex patre diabolo estis &c'.⁵ || Þat is to seie. 3e liears. ben sones of 3oure fadir þe deuel / & 3e wil do þe desiris of 3oure fadir / He was a mansleer fro þe bigynnyng. for he stood not in troupe. for troupe is not in him / whanne he spekip 10 lesing. he spekip of his owene autorite / for he is a lier. & þe fadir of lesing.⁶

Of þe pridde spekip þe prophete Ps. cxl. 'Pone domine custodiam ori meo &c'.⁷ || Lord putt þou warde to my mouþe. & a dore of circumstance to my lippis / bowe þou not my herte. in to þe 15 wordis of malice. to excusaciouns to be excusid in synne.⁸ for þe wise man seip. Prou. ii. 'Qui letantur cum male fecerint & exultent in rebus pessimis puniantur'.⁹ Þat is to | seie. Þei þat maken myry. whanne þei han done yuel / & iojen in werst pingis. be þei þunyschid wiþ eendles peyne.¹⁰ || 20

The devil's
snares are
false wit-
ness and
the cor-
ruption of
juries,

A3en þis comaundement. þe fende wiþ hise cautels / hap 3ouun leue to .XII. men. for twelue grootis / to passe forþe on a quest. a3en a ri3twise blood / & seie a false witesse. þat þe man

¹ Vulg. Prov. xix. 5 'Testis falsus non erit impunitus, et qui mendacia loquitur non effugiet.'

² W. V. 'A fals witesse shal not ben unpunshid; and he that lesing spekeþ, shal not ascapen.'

³ Vulg. Ps. v. 6.

⁴ Vulg. Sap. i. 11.

⁵ Vulg. Joh. viii. 44.

⁶ W. V. '3e ben of the fadir, the deuel, and 3e wolen do the deayris of 3oure fadir. He was a mansleere fro the bigynnyng, and in treuthe he stood not; for treuthe is not in him. Whanne he spekeþ a lesinge he spekeþ of his owne thingis; for he is a lyere, and fadir of it.'

⁷ Vulg. Ps. cxl. 3 (A. V. Ps. cxli. 3).

⁸ W. V. 'Put, Lord, warde to my mouth; and a dore of circumstance to my lippis. Bowe thou not doun my herte into the wordis of malice; to ben excusid excusaciouns in synnes.' 1388, 'Lord, sette thou a keping to my mouth; and a dore of standing aboute to my lippis. Bowe thou not myn herte in to wordis of malice; to excuse excusing is in synne.'

⁹ Vulg. Prov. ii. 14 'Qui letantur cum malefecerint, et exultant in rebus pessimis.'

¹⁰ W. V. 'Thei hat gladen, whan thei don euele, and ful out iojen in werst thingus.' 1388, 'Whiche ben glad, whanne thei han do yuel, and maken ful out ioje in worste things.'

is gilty / & anoon he schal be deed / þouȝ it were Crist him silf || In
 þis þe fendis membris / grounden hem on Iesabel / III Re. xxi.¹ for
 sche sent lettris / in þe name of Acab / aseelid wiþ his synet / to
 iourours of þe coun tre / & chargid hem þat þei schulde cheese /
 5 twoo men of Belial sones / þat myzt seie fals witnes / aȝen þe
 knyzt Naboth / þat he hadde waried / boþe God & þe kyng / and
 by þis false witnessse / þei slowen þis giltles knyzt || Certis so in
 oure daies / who þat mediþ þise iullars / þat ben þe sones of Belial /
 & fals questmongars / he may slee & he may saue / þus fals were
 10 neuer þe Iewis || For whanne tweie oolde prestis / þat brenned in
 leccherie / of þe womman Susan / as þe story telliþ / | Daniel. Fol. 105 b
 xiii.² / And sche wolde not consent / to do her foule lust / þanne
 þei ȝouun a sentence / of her fals witnessse / wherbi sche was iugid /
 worpi to þe deed / As sche was ledde to þe fire / sche made hir
 15 deuoute preiere / and þanne God rerid vp / þe herte of a ȝong
 man / þat was clepid Daniel / & he reukid her doom / and reþreued
 þise oolde prestis / of her false witnes / so þat Goddis aungel / wiþ
 a scharp swerid / slowȝe hem for her false doome / in siȝt of alle þe
 peple / and þei preised God almyȝti / of þis faire delyueraunce ||
 20 How schulde ȝe iourours / scape þe fire of helle / þat for a lital
 money / wole dampne ȝe reck neur whom / & diserite trewe eiris /
 of her iust eritage / For þoo þat wole not seie þe troupe / but if
 þei take mede / sellen Crist þat is troupe / & ben werre þan Iewis ||
 Þei slouȝen him whanne he cam to die / but now he regneþ vndeedly /
 25 where schal þanne ȝoure peyne be / þat wole seie false witnes /
 for to cacche a vauntage / of sum worldli wynnyng / ȝe selle ȝoure
 silf boþe bodi | and soule / in to þe fendis seruyce ||

Fol. 106 a

ȝit may we se more cumberaunce / of þe fendis worchyng / for
 þer is noon officere / temperal ne spirituel / þan he is redi whanne
 30 he may / for to take ȝiftis / of þe pore comunes / & pille hem euer
 anoon / & ellis þei schal no pees haue / from greuousear oppressyng /
 as is takyng of her beestis / wiþ corn & opir vitails / and opir
 payment gete þei noon / but a whit stik / til þei haue loost half on
 half / wiþ myche more traueile || Lord ! if þat ȝe markid wel /
 35 what Ietro seide to Moyses / Ex.^o. xviii.³ soone ȝe schulde amende
 þis mys / or ellis ȝe ben vncurable || Ietro counseyled Moyses /
 þat he schulde wiseli ordeyne / miȝti men þat dredden God / in

nota

and bribes
 demanded
 by all
 officers both
 temporal
 and
 spiritual.

¹ Vulg. 3 Reg. xxi. 8-11.

² Vulg. Dan. xiii. 1-63.

³ Vulg. Ex. xviii. 13-26.

whom was verry troupe / & þat hatid auarice : wiþ alle hir cursid
braunchis / & þei schulde haue office : in rulyng vndir Moyses /
Moyses consentid : & wrouzt aftir his counseile / þerfore pees.
welpe. & grace regned in hise daies || Rere vp þoure wittis 3e
princis : & lordis in pis world / & se hou king Iosaphat : chargid 5

Fol. 106^b to hise officeris / II. Para. xix^o. | *Constituitque iudices terre in
cunctis ciuitatibus iuda precipiens eis. videte ait quid faciatis /
Non enim hominis exercetis iudicium sed domini. Et quodcumque
iudicaueritis in vos redundabit / Sit timor domini vobiscum : &
cum diligencia cuncta facite / Non est enim apud dominum nostrum 10*

nota iniquitas. nec personarum acceptio. nec cupidio munerum ¹ / Þat is
Upright judges
ordained among the
Jews.
to seie. Iosaphat ordeyned iugis : in alle þe citees of Iurie / &
3aue hem pis bidding / Be war he seiþ what 3e do / forsoþe pis
doome þat 3e haunten. is not þe doome of man : but þe doom of
God / & what þat 3e demen : schal turne vpon þoure silf / loke þe 15
drede of God be among þou : & doiþ alle þingis wiþ diligence /
forsoþe auenst þe Lord God : is no wickidnes / neiþir accepting of
persoones : neiþir coueitise of 3iftis / and he chargid prestis &
dekenes : þat þei schulde make knowen / alle þe douztis of þe
lawe : leste þe peple synned ² || If þis loore were wel lerned : of 20
oure cristen lordis / þe harde boondis of anticrist : schulde be
altobrosten / Cristen peple schulde haue leue : to do her office
Fol. 107^a treweli / & iche a man his freedam : to serue God in vertu / | Þanne
were þis good gouerneauce : & sauynge of þe rewme / In pees. in

¹ Vulg. II. Para. xix. 5-7.

² W. V. 'And he sette domesmen of the lond in alle the strengthed citees
of Juda, by alle placis. And comaundyng to the iugis, Seeith, he seith, what
3e done; forsothe 3e enhaunten not dome of man, bot of the Lord; and what
euer 3e shul demyn in to þou it schal redoundyn; be the drede of the Lord
with þou, and with diligence alle thingus doith; forsothe ther is not auentis
the Lord oure God wickidnesse, ne acceptynge of persones, ne coueitise of 3iftis.
And Josaphath in Jerusalem sette Leuytis, and prestis, and princes of the
meynees of Yrael, that dome and the cause of the Lord thei schulden deemyn
to the dwellers of it.' 1388, 'And he ordeynede iugis of the lond in alle the
strengthid citees of Judia, bi ech place. And he comaundide to the iugis, and
seide. Se 3e, what 3e doen; for 3e usen not the doom of man, but of the Lord;
and what euere thing 3e demen, schal turne in to þou; the drede of the Lord
be with you, and do 3e alle thingis with diligence: for anentis þoure Lord God
is no wickidnesse, nether takynge of persones nether coueitise of 3iftis. Also
in Jerusalem Josaphat ordeynede dekenes, preestis, and the princes of meynes
of Israel, that thei schulden deme the doom & cause of the Lord to the
dwellers of it.'

welpe. in every astate.' as prestis. knyztis & comunes / for þus seiþ
 Crisostom. om. I. / 'Notandum quod quicumque regum placuerunt
 deo diucius regnauerunt & prosperati sunt / & inimicos eorum
 humiliavit deus sub eis / Quotquot autem maligne gesserunt velo-
 5 citer & a regno & a vita cum amara morte percisi sunt & humiliavit
 eos deus sub inimicis eorum' ^a || þat is to seie. It is to noote þat
 who of kyngis han plesid God.' þei han regned þe lenger / & þei
 han ben welpi. & God hæp lowid her enemyes vndir hem / Forsope
 als many as han don wickidli.' þei han ben kitt vp hastili / boþe
 10 from her rewme & from her lijf.' wiþ a bittir deef / & God hæp
 lowid hem.' vndir her enemyes þraldom ||

þe nynþe heeste ||

The nynþe comaundement of God is þis. Ex^o. xx^o. Deut^o. v^o. ^{The Ninth Commandment.}
 'Non concupisces domum proximi tui' ¹ / þou schalt not coueite þe
 15 hous of þi neibour || In þe seuenþe heest God forbediþ.' þe vnleful
 takyng of opir mennes goodis / & so in þat he refreyneþ.' þe vnskil-
 fulnes of mannes dede / | But in þis heest God forbediþ.' þe ^{Fol. 107 b}
 coueitise of vnleful taking / & in þat he refreyneþ.' þe vnordinat
 appetite of mannes desire / namli in alle þo þingis.' þat ben
 20 vnmoueable / þat is to seie. þat moun not move hem silf.' bi her
 owene mygt from oo place to anopir / as ben hous. lond. gold. &
 suche opir like to þise ||

And þis viciouse coueitise.' if it be conteyned / growiþ to deef ^{Three kinds of Covetousness. I}
 of þe soule.' from þe roote of mannes herte / for whanne þe wille
 25 hæp consentid.' to do þat þing þat God forbediþ / pouz þe dede
 folowe not aftir.' in outward siȝt of mannes doome / & no þing
 lettip to do þe dede.' saue wille mai not as it wolde / þanne þe
 soule is deed goostli.' wiþynne þe hous of þe bodi / And þis deef
 is signified.' bi a persoones douȝtir / þat was deed wiþynne hir
 30 fadris hous.' & Crist bi myracle ȝaue hir lijf / Mat. ix^o. / Mar. v^o.
 Luk. viii^o.²

Summe norischen her coueitise.' til it spring vnto a dede / as a II
 careyn opunly deed.' þat lieþ bi þe weye enfecting þe peple / and
 þis is tauȝt in þe widouse sone.' þat was born deed on a beere /

¹ Vulg. Ex. xx. 17.

² Vulg. Matt. ix. 18-26 ; Marc. v. 22-43 ; Luc. viii. 41-56.

^a S. Ioan. Chrysostomus, *Homilia I* (*Opera*, ed. 1547, tom. ii, col. 721).

Fol. 108^a wiþouten þe ȝatis of þe | citee : for to putt him in his graue /
Luk. vii^o ¹ / Crist rerid him bi his myracle : & ȝaue him aȝen to his
modir ||

Summe feeden her foule coueitise : wiþ lust & lykyng & delecta-
cioun / in pouȝt. in worde. & in werke : & þis is moost abhomyn- 5
able / for it was schewid in Lazarus / Ion. xi^o.² þat lay deed foure
daies in his graue / & Crist bi miracle to turne þe Iewis : rerid vp
his bodi & ȝaue it þe spirit ||

Alle þise þre ben aȝenst þis heest of God / & ben worpi eendles
peyne : but if God þoruȝ his graciouslye mercy / move hem to vertu ¹⁰
& to verry penaunce : þat ben deed in þise forseid foule coueitises /
þat is to seie. in coueitise of herte : of dede. & of custum / and
þerfore þe wise man. Ecc. xviii^o. 'Post concupiscencias tuas non
eas' ³ / Go þou not away fro þi God : aftir þin owene couetises ⁴ ||
Lord hou schulde he kepe him from a vicious dede : þat doip not ¹⁵
out of his herte. þe coueitise þerof? Certis it is as vnpossible : as to
saue þat hous from brennyng / þat þou settist on fire : wiþ þin

Fol. 108^b owene handis || A weede may not be distried : but | if þat
delictable coueitise of synne. be pullid out of þe herte / for if þere
abide ony part of þis foule coueitise : vndrawn vp in þe herte / ²⁰
anoon aftir comeþ þerof. þeeft. false purchase : & suche opir / and
þerfor seide Moyses : vnto þe children of Israel / Deut^o. xix^o. /
'Non assumes & transferes terminos proximi tui quos fixerunt
priores tui in possessione tua quam dominus deus tuus dabit tibi' ⁵ ||
þat is to seie. þou schalt not take. ne þou schalt not passe þe termes ²⁵
or þe boundes of þi neizbore : þe whiche þin elderis han sett / in þe
whiche possessioun : þat þe Lord þi God schal ȝyue to þee⁶ / For
who þat takip away his neizboris grounde : þat is to seie. lond or
place. wood or watir. corn or grasse. in felde or in toun. þoruȝ ony
of þise forseide coueitises : he stondip in þat acursid of God & his ³⁰

¹ Vulg. Luc. vii. 11-15.

² Vulg. Joh. xi. 1-46.

³ Vulg. Ecclesiasticus xviii. 30.

⁴ W. V. 'After thi lustis go thou not.' 1388, 'Go thou not aftir thi
coueitises.'

⁵ Vulg. Deut. xix. 14.

⁶ W. V. 'Thou shalt not take, and ouerbere the termes of thi neizbour,
the whiche han maad rather men in thi possessioun, that the Lord thi God
shal ȝyue to thee.' 1388, 'Thou schalt not take, and turne over the termes of
thi neizbore, which the formere men settiden in thi possessioun, which thi
Lord God schal ȝyue to thee.'

lawe / for þus it is writen. Deut^o. xxvii^o. / 'Maledictus qui transfert terminos proximi sui'¹ / Cursid be þat man or womman. þat passip þe boundis of laweful mesure / bitwene her neiȝbours & hem² /

- 5 Aȝen þis comaundement / þe fende wiþ hise cau[-]tels / hap largid þis couetise / to alle þre astatid / þat vnneþ ony man. takip ony hede / hou þat he cum bi good. so þat he were riche ||

nota

Fol. 109 a
The fiend
has made
covetous-
ness rife
among the
three
estates.
I. Among
the com-
mons.

- Comunes han purchasid / at anticristis procatour / to be fermours of þe chirche / for couetise of wynnyng / and bi þis parischens /
10 ben brouȝt in many custumes / þat stroyen pees & norischen baate / & quenchen Goddis lawe / But who þat euer seip or biddip / biside Goddis wille / þat is not proued in holy writ / & opurli declarid / he is a false witnesar / & doiþ cursid sacrilege / and so seip seint Austin / 'Cum dominus dixit in euangelio. ego sum
15 veritas. & non dixit ego sum consuetudo. itaque veritate manifestata veritati cedat consuetudo / Petrus qui circumsidebat cessit Paulo veritatem predicanti / ergo cum christus veritas sit magis veritatem quam consuetudinem sequi debemus quia consuetudinem ratio & veritas semper excludunt'^a / whanne þe Lord God hap seid in his
20 gospel. I am troupe. & he seid not. I am custum / þanne whanne troupe is schewid. custum mut nede ȝyue stede to troupe / Petir þat circumcidid. consentid to Poul. preching þe troupe / perfor sipen | Crist is troupe / we owen miche more to swe troupe þan
25 and whanne resoun & troupe. excluden þise fermours. & alle her false custumes / he is a verry membre of þe deuel. þat mayntenep þe contrarie / & makiþ þe hous of Iesu Crist / þe comune schopp of marchaundise ||

nota bene

Fol. 109 b

nota

- But lordis here ben more to blame / þat schulde chastise þis
30 synne / for summe ben fermours hem silf / & faouoren for couetise / þat þe persun schal haue leue / to liee in grooti placis / as an hogge in þe myre / & leue his cure vnkept || ȝhe lordis in þise daies / ben so smyten wiþ couetise / þat þei holden false gooten

II. Among
the nobles.

¹ Vulg. Deut. xxvii. 17.

² W. V. 'Cursid that overberith the teermes of his neiȝbore.'

^a Augustinus, *De Baptismo contra Donatistas*, Lib. III, cap. vi-ix (Migne, tom. 43, cols. 143, 144); Gratian, *Decreti Pars Prima*, dist. viii, cap. vi (Migne, tom. 187, cols. 46, 47).

- 'goodis ⁊ azens her owene conscience / and feece sipes reren strong
 hand ⁊ armyd in wickidnes / to kille men bope sleping & wakyng ⁊
 to encrese her lordschipis || Kyng Acab for couetise ⁊ of Nabathis
 vynzerde / þat he desirid for to haue had ⁊ azen þis knyztis wille /
 Fol. 110^a leide him gronyng on his bedde ⁊ wolde taste | no mete / for 5
 Nabath seide he wolde not chaunge ⁊ ne selle his kynde eritage ||
 But Iezabel þat wickid quene ⁊ zaue þe kyng suche counseile / þat
 þei kesten þis manes deep ⁊ bi a fals slaundir / & þus þei brouzten
 him to an eende ⁊ reioyced his vynzerde || God sent worde to
 Acab & to Iezabel ⁊ bi þe prophet Hely / þat for þei hadden do 10
 þus coueitouseli ⁊ azens his comaundement / her blood schulde be
 schadde on þe erpe ⁊ houndis schulde lik it / And moreouere.
 God took veniaunce ⁊ for þis greuouse synne / vpon þe seed þat
 cam of hem ⁊ in to þe pridd & þe fourþe generacioun / And if
 þat we tooke hede ⁊ hou lordis han slayn iche opir / in scheduling 15
 her blood in þe felde ⁊ for couetise of lording / we schulde not
 woundir pouȝ Goddis hand ⁊ be strecchid ouere hise peple / to
 smyt wiþ veniaunce as he doip ⁊ no man may auoide it / and if
 pou wilt wite ⁊ what is þis veniaunce / God seip bi þe prophete.
 Fol. 110^b Ose. iiiio / þat his veniaunce is ⁊ whanne he | wiþdrawip his 20
 chastising. & þe ȝerde of amending / and suffriþ hise enemyes to
 regne in her synne ⁊ to her deep day / & aftir to dampne hem bodi
 & soule ⁊ euer wiþouten eende / And to þis acordip Gregory ⁊ in
 hise morals vpon Iob / 'Deus quibusdam hec parcit ⁊ vt in eternum
 feriat' || þat is to se. In þis lijf to summe God sparip ⁊ þat he 25
 may smyte hem wiþouten ende / and Iob seip. xxi^o. 'Quare impij
 viuunt subleuati sunt confortatiq̃ diuiciis / semen eorum permanet
 coram eis propinquorum turba & nepotum in conspectu eorum domus
 eorum secure sunt & pacate & non est virga dei super illos / Bos eorum
 concepit & non abhormiuit / vacca peperit & non est priuata fetu 30
 suo || Egrediuntur quasi greges paruuli eorum & infantes eorum
 exultant¹ lusibus / tenent timpanum & cytharam & gaudent ad
 sonitum organi / Ducunt in bonis dies suos ⁊ in puncto ad
 nota inferna descendunt'² || þat is to seie. whi lyuen wickid men
 avauncid & counfortid in richessis ⁊ þe seed of hem dwellip biforn 35
 Fol. 111^a hem ⁊ & þe company of nyȝ | frendis & cosynes in her siȝt / her
 housis ben siker. & þe ȝeerde of God. þat is clepid his chastising ⁊

¹ MS. exultauit.² Vulg. Job xxi. 7-13.

is not vpon hem / Her heekfar conceyued / & kest not hir fruyt
 or tyme / Hir cow bar hir fruyt / & was not braft þe profit of hir
 wombe / Her striplyngis gon afor hem / as flockis of beestis / and
 her ȝonglingis ioien / in pleyes & in games || Þei holden þe tymber
 5 & þe harp / & þei ioien at þe sonde of þe organ / Þei leden her
 daies in goodis. þat is to seie. in helpe & in welþe / & in worldli
 worschip / and sodenli in a poynt / þei discenden or gon down to
 hellis¹ || But aȝenwarde / Salamon in hise prouerbis. iii^o.² / And
 seint Poul to þe Hebre. xii^o.³ / And seint Ion in his apocalips. iii^o.⁴ /
 10 seyn þat God repreueþ & chastisiþ / alle hem þat he loueþ. &
 resceyueþ to blisse / And þerfore seiþ Iason. II. Macha. vi^o. /
 ' Multo tempore non sinere peccatoribus ex sententia agere sed
 statim vlciones adhibere magni beneficij est indicium ' ⁵ || Þat is to
 seie. It is a greet token | of greet goodnes / not to suffre long
 15 tyme synners / of her wickid purpose / to swe her owene foly / but
 soone put to hem / merciful chastisement / forsoþe þe Lord doþe
 not so wiþ hise chosun / as he doþ wiþ alien naciouns / þat is.
 þoo þat he forsakiþ þoruȝ her diseruyng / & casteþ hem out of his
 sizt / whom he abidiþ pacientli / to punysche hem at þe fulle in
 20 domesday / forsoþe he haþ not ordeyned so / to punysche hem þat
 he loueþ / but he chastiseþ hem pacientli / & aftir resceyueþ hem
 to his graciouslye mercy ||

But prestis in þis couetise / moost greuen her God / for þei ben ^{III. Among}
 the clergy.

¹ W V. 'Whi thanne unpituous men liuen, and ben rered up, and coumfortid
 with richessis? The sed of hem abit stille befor hem; and the cumpanye of
 neezh men, and of cosynes in the sizte of hem. The housis of hem ben sikere,
 and pesible; and the ȝerde of God is not upon hem. The oxe of hem con-
 ceuyued, and bar not abortif; the kow bar, and is not priued the frut. The
 little childer of hem gon out as flockis; and the fauntis of hem gladen out
 with pleies. They holden the timbre, and the harpe; and ioien at the soun
 of the orgne. Thei leden in goodis ther dais; and in a point to hellis thei
 go down.' 1388, 'Whi therfor lyuen wickid men? Thei ben enhaunsid, and
 coumfortid with richessis. Her seed dwellith bifor hem; the cumpeny of
 kynnesmen, and of sones of sones dwellith in her sizt. Her housis ben sikur,
 and pesible; and the ȝerde of God is not on hem. The cow of hem conseyuede
 and caluede not a deed calf; the cow caluyde, and is not priued of hir calf.
 Her litle children goen out as flockis; and her ȝonge children maken fulli
 ioie with pleies. Thei holden tympan, and harpe; and ioien at the soun of
 orgun. Thei leden in goodis her daies; and in a point thei goen down to
 hellis.'

² Vulg. Prov. iii. 12.

⁴ Vulg. Apoc. iii. 19.

³ Vulg. Heb. xii. 5, 6.

⁵ Vulg. 2 Macc. vi. 13.

autours of pise synnes : pat we han seide afor / þei seyn þat þei
 han a lawe : pat þei clepen hem silf / fredom of holi chirche : þouȝ
 it be bondage of þe deuel / & bi pis þei may purchase : out of þe
 seculere hand / ȝhe al her lijflood if þei myȝt wynne it : bi oo weie
 or bi opir / & what þei wynne in to her powere : þer may no man
 reclem it / in to þe handis of seculers : for holy chirchis fredam /
 Fol. 112^a & | who so do. schal be suspendid : for holi chirchis grippe / &
 acursid bi her lawe : til he restore aȝen || Þus þei vndo seculere¹
 partie : wiþ her feyned holines / in cleping her sory chirche
 holi chirche : & her þraldom fredom / & magnifien her serymoyns :¹⁰
 aboute þe lawe of God / so þat laymen ben oppressid : vnder pise
 prestis daunger / as soore as þe Iewis weren : wiþ scribis &
 farises ||

nota bene Þe deuel whanne he temptid Eve : made a faire semblaunt / for
 to stire hir to couetise : to breke Goddis bidding || in eeting of þe
 appil : wherbi deep schulde entre || Þis womman sauȝ þe appil : pat
 it was good in biholding / & also faire in siȝt : & likerouse in
 smelling / sche eet þerof : & ȝaue part to hir housbond / He boote
 þerof. þanne boþe weren deedli. & losten þe ioȝe of paradise ||
 Þe maistir of sentence seiþ þis appil : is synne þat God forbediþ /
 þanne aftir þe wit of allegory : þis is þus to mene / whanne þat
 seculere men : fermen spiritual office / and whanne þat prestis
 Fol. 112^b bowiden doun : to take | temperel lordschip / bi tempting of þe
 deuel : in her foule couetise / þanne pise twoo parties. as Adam
 & Eve : & þei pat ben consentours / ben dryuen out of þe blisse
 of heuen : wiþ þe scharpe swerde of Goddis word / Balaam was
 cauȝt in þis couetise : & his owene beest reþreued him / & hirt his
 foot aȝen a wal : for his iourney plesid not God / But þis man
 wolde not be war : þerfore he was slayn among þe heeþen /
 Numeri. xxii^o. Þis couetise sterid Geizi : to take mede of Naaman /
 30 for a spiritual benefice : pat God him silf hadde wrouȝt / bi his
 seruauunt Helesie : in clensyng of his myselrie / & þerfore Geizi :
 wiþ his generacioun / were smyten for euer : wiþ þe leepre of
 Naaman / IV. Re. v^o. / Anany & Saphir his wiȝf : ouercomen wiþ
 þis couetise / lized in her conscience : aforne seint Petris presence /
 & þerfore þei died boþe : in þe synne of wanhope / Actus v^o.² /
 who pat rediþ þis blessid loore : pat is oure feiþ & Goddis lawe / but

¹ MS. seculer.² Vulg. Act. v. 1-11.

he leue þis couetise. he stondip in perel of his soule / as God seip
 bi þe prophete. Isaie. vº. / 'Ve qui coniungitis domum ad domum
 & agrum agro capulatis vsque ad | terminum loci / Numquid Fol. 113a
 habitabitis soli vos in medio terre' ¹ || Þat is to seie. Woo to þou
 5 þat ioynen hous to hous. & couplen feelde to feelde. vnto þe terme
 of a place / Nowheþir schul 3e dwelle aloone in myddis of þe
 erþe? seip þe Lord God / In þis God forbedip. þe vnleful coueitis.
 þat we han seid afor / for if þis couetise cacche not roote in þe
 herte. it schal neuer growe to þe deed. as it is seide afor / and
 10 þefore seip seint Poul. I. Cor. xº. 'Non sumus concupiscentes
 malorum. sicut quidam eorum concupierunt' ² / Be we not coueit-
 ing of yuel. as summe of oure elders han coueited ³ / & we preien
 þou for charite. looke in þise placis / & se what hap fallen. for
 þis synne of couetise Ge. iiiº / Numerj. xiiiº / xviº / & xxiiº /
 15 III Re. vº / Actus. vº. ||

þe tenþe heest /

The tenþe comaundement of God is þis. Exº. xxº. 'Non deside- The Tenth
Command-
ment
 rabis vxorem proximi tui. non seruum. non ancillam. non bouem.
 non azinum. nec omnia que illius sunt' ⁴ || Þou schalt not desire
 20 þi neizbores wijf. ne his seruauit. ne his handmayde. ne his oxe.
 ne his asse. ne no þingis þat ben hise. opirwise þan þou wilt he
 coueite þin. aftir resoun & þe lawe | of Cristis gospel || In þe Fol. 113 b
 sixte comaundement. God forbedip þe outwarde dede of leccherie /
 & in þat he refreyneþ. þe vnleful treeting of þe bodi / but in þis
 25 he forbedip. þe inwarde consent of þe herte / & in þat he refrey- lays stress
upon a
right will.
 neþ. al vnleful desire or wille / nameli in þo þingis. þat ben
 moveable / þat is to seie. þat han myzt in hem silf. to remeue fro
 oo place to anopir / for desire & wille þat restip in þe inward man.
 makeþ merite or synne more or lesse. in þe presence of God / for
 30 charitable werkis. þat ben in her owene kynde. myzti & greet.
 ben don sumtyme wiþ a frowarde wille. & þanne þei wanten mede /
 as Crist seip in his gospel. Mat. viiº / 'Non omnis qui dicit mihi
 domine domine intrabit in regnum celorum sed qui facit voluntatem
 patris mei qui in celis est. ipse intrabit in regnum celorum' ⁵ ||
 35 þat is to seie. Not icþe man þat seip to me. Lord Lord. schal

¹ Vulg. Isaias v. 8.

² Vulg. 1 Cor. x. 6 'Non simus concupiscentes malorum sicut et illi' etc.

³ W. V. 'Forsoth thes thingis ben don in figure of us, that we ben not
 coueyteris of yuelis, as and thei coueitiden.'

⁴ Vulg. Ex. xx. 17.

⁵ Vulg. Matt. vii. 21.

- entre in to þe rewme of heuenes¹ / A man schal not be saued not
oonli for hise good wordis ne for his good dedes. wherfore þanne ?
But he þat doþ þe wille of my fadir þat is in heuenes. he schal
- Fol. 114a entre in to þe rewme of heuenes¹ / þat is to seie. aftir | þe desire
þat a man hap in worde & dede. to do þe plesing wille of God. 5
aftir þat he schal be rewardid in blisse / & bi þis greetnes of mannes
good wille. þouþ þe werk be litile in kynde. it askip greet rewarde
in blisse / and þerfore þe aungels sungen in Cristis birþe. Luk. ii.
'Pax hominibus bone voluntatis'² || Pees be in erþe. to men of
good wille || for suche a good wille. traueileþ to plesse God. in 10
worde & in dede / and whanne it may no ferþir strecche. þis wille
is countid for a dede / as þe maistir of sentence seiþ. rehersyng
seynt Austin / þat þis modir ignoraunce. þat we clepen vnkunnyng-
nesse. hap þre douztren || Þe firste ben alle poo. þat myȝten
lerne & wole not || Þe secounde ben alle poo. þat wolden lerne 15
& moun not || Þe þridde ben alle poo. þat taken no hede || Þe
firste schullen algatis be dampned || Þe secounde schullen algatis
be saued. bicause her wille answerip for þe dede || Þe þridde
acorden wiþ þe firste. but if it be so. þat þei schal haue lesse
peyne in helle / and þerfore yuel wille þat a man hap. to wynne | 20
- Fol. 114b him goostli strengþe / or to haue knowyng of verry bileue. to do
þe plesing wille of God / is þe werst yuel þat comþ to man. &
stranglip him wiþ dispeire. in our of his deef ||
- The will of
the godhead
is threefold. But ȝit we schullen vndirstonde. þat þe wille of þe Godhead /
stondip in þre pingis. acording to þe Trinite / & we must do oure 25
- I vttirest. to conforme oure wille to þis || Þe Fadir of his rial
II wille. comaundip þat riztwisenes were don || Þe Sone of his
witti wille suffrip þe lesse yuel. þe more to be fledde / & abidip
III synnars long. bi vertu of his incarnacioun || Þe Holi Goost of
his charitable wille. forbedip al vncleennes || whanne þe strengþe 30
of oure wille. is sette to do riztwisenes / þanne we be conformed.
to do þe fadirs bidding / And whanne þe wisdam of oure wille.
is turned to mercy / boþe to oure silf & to opir. þanne swe we
Cristis steppis || But whanne þe loue of oure wille. spredip in
dwe ordir / boþe in heuene & in erþe. as we han seide afor. 35
- Fol. 115a þanne dwellip þe Holi Goost. in oure inwarde | man || If þis
knot be treweli knitt. in wille of oure soule / þer is non entre fro

¹ W. V. & 1388, 'kyngdam of heuenes.'² Vulg. Luc. ii. 14.

pe deuel ⁊ to trouble vs from vnite / as seint Ierom seip || ‘Diabolus non pugnat contra nos aperta facie.⁹ sed fraude / nostra contra nos vtitur voluntate / de nostro consensu vires accipit / nostroque nos iugulat gladio / vincere non potest nisi nostra voluntate / procul ergo desperacio. remedium contra ipsum. est sacre scripture studium’ Hec Ieromus. ep. 84 / þat is to seie. þe deuel fȳtȳp not aȳens vs wȳþ open face ⁊ but wȳþ gile / forsoþe he vsȳþ aȳens vs ⁊ oure owene wille / he takȳp him strengþis ⁊ of oure owene consent / and he wirieþ vs ⁊ wȳþ oure owene swerde / He may neuer ouerecome vs ⁊ but þorȳ oure owene wille / þerfore. feer be desperacioun || Remedie aȳens þis deuel ⁊ is studie in hoolȳ writ / And to þis entent spekiþ þe wisman. Prou. vi. / ‘Mandatum¹ lucerna est. & lex lux. & via vite. & increpacio discipline vt custodiat te a muliere mala & a blanda lingua extranie / non concupiscat pulcritudinem eius cor tuum’² || þat is to seie. Goddis comaundementis ben a lanterne ⁊ & þat lawe ⁊ is liȳt / & þe weye of liȳf. & vndernȳmyng of loore. þat it may kepe þee from an yuel womman. & from þe smeþe tung of a straunge comlyng || loke þin herte coueite not ⁊ þe fairenes of hir || No wheþir may a man hide fire in his shirte. & not brenne hise cloþis? or walke on brenning coolis ⁊ & not brenne þe soolis of his feet? So he þat entriþ in to his neiȳboris wijf. schal not be clene ⁊ whanne he hap lecherouseli touchid hir³ / for he þat is a vouter. for þe foule nedi desire of his herte ⁊ schal lese his soule / for he gadriþ to him ⁊ vilenȳe & schenschip / and his vþbreiding ⁊ schal not be don away / for ȳeel & woodnes of þe man ⁊ schal not spare in þe dai of veniaunce / ne it schal not cese ⁊ for preiours of onȳ man / ne he

If our will be conformed to it, the devil cannot trouble us.

Fol. 115 b

¹ MS. mandata.

² Vulg. Prov. vi. 23-5.

³ W. J. ‘For the maundement is a lanterne, and the lawe liȳt, and the weȳe of liȳf the anybbyng of discipline; that theȳ kepe thee fro an evel woman, and fro the flaterende tunge of the straunge womman. Coueite not thin herte the fairnesse of hir: whether mai a man hide fir in his bosum, that his clothis brenne not; or gon upon colis, and his solis ben not brent? So he that goth in to the womman of his neiȳbore; schal not ben clene, whan he touchith hir.’ 1388, ‘For the comaundement of God is a lanterne, and the lawe is liȳt, and the blamyng of techyng is the weȳe of liȳf; that the comaundementis kepe thee fro an yuel womman, and fro a flaterynge tunge of a straunge womman. Thin herte coueite not the fairnesse of hir. Whether a man mai hide fier in his bosum, that hise clothis brenne not; ethir go on colis, and hise feet be not brent? So he that entriþ to the wijf of his neiȳbore schal not be cleene, whanne he hath touchid hir.’

schal not take ony ȝiftis ⁊ for his redempcioun ⁊ for seint Ierom
seip ⁊ 'Cor habet gulosus in ventre lasciuus in libidine cupidus in
lucris auarus in pecunijs' || þat is to seie. A gloton haþ his hert
Fol. 116a on his wombe ⁊ | A wantoune man ⁊ on his leccherie ⁊ A couei-
touse man on his wynnynge ⁊ An avarouse man on sore holdeynge ⁊ 5
and þerfore seip Salamon. Prou. iiii^o. / 'Omni custodia serua cor
tuum. quia ex ipso vita procedit' ¹ || wiþ al þi bisines kepe þin
herte ⁊ for lijf passip from it ² ⁊ and Seynt Hewe seip. 'In omni
natura creatura que sub sole vanitatibus humanis occupantur ⁊
nichil humano corde sullimius. nichil nobilius. nichil deo similius 10
reperitur ⁊ quapropter nichil aliud querit a te. nisi cor tuum' || þat
is to seie. In alle creaturis þat ben occupied vnder heuen in mannes
vanites ⁊ þer is no þing hiȝer þan mannes herte ⁊ þer is no þing
founden liker to God. wherfore God sekiþ no þing of þee ⁊ but þin
herte ||

15

nota Aȝen þis comaundement ⁊ þe fende wiþ hise cautels ⁊ moveþ
The fiend instigates
man and
wife to
discord,
discorde in þe hertis ⁊ of hem þat ben weddid ⁊ til þei desire to be
departid ⁊ þe toone from þe topir ⁊ þanne þe man feyneþ a cause ⁊
to go fro þis womman ⁊ & in þis þei ben acursid ⁊ as þe wise man
seip ⁊ Prou. xviii^o / 'Occasiones | querit qui vult recedere ab 20
amico. omni tempore erit exprobrabilis' ³ || þat is to seie. He
sechiþ occasiouns ⁊ þat wole go away from his frende ⁊ at alle tyme
he schal be cursid ⁊ & worþi vpbreiding ⁊ Neþeles a foole wole
not rescēve ⁊ þe wordis of teching ⁊ but if þou seie to him suche
þingis ⁊ as his herte desirip ⁊ and þerfore he renneþ forþe ⁊ in 25
woodnes of his herte ⁊ for to procur a devorse ⁊ bitwene his wijf
and to seek
divorce.
& him || He cumeþ anon to þe chirche ⁊ þat is clepid laweles ⁊
Not for þe chirche. but for þe officeris ⁊ for þei be laweles hiȝnen ⁊
He chesip him a notarie ⁊ & paieþ him his wagis ⁊ to make him
an instrument ⁊ of his forgid lesing ⁊ þanne goiþ he to þe maistris ⁊ 30
þat sitten on her seetis ⁊ wiþ furid hoodis & fonned heedis ⁊ &
ȝyueþ hem money greet plente ⁊ & preieþ hem to be his voketis ⁊
þat þis deuorse were mad ⁊ for he wole be redi ⁊ at þe laweles dai ⁊

¹ Vulg. Prov. iv. 23.

² W. V. 'With alle warde kep thou thin herte, for of it lif goth forth.' 1388, 'With al keeping kepe thin herte, for lijf cometh forth of it.'

³ Vulg. Prov. xviii. 1.

⁴ W. V. 'Ocasoun seceþ, that wil gon awei fro a frend; alle time variable he schal be.' 1388, 'He that wole go a wei fro a frend, sekith occasiouns; in al tyme he schal be dispisable.'

- to bring forþe his twelueþ hand / aforþ þe iugge sir Symound / &
 make good wiþ al þe court / þat he hap no riȝt / to þe | womman Fol. 117 a
 þat he weddid / for dedis don aforþ / þanne sir Symound ȝyueþ
 his doom / to dissolue trewe wedlock / & autoriseþ leccherie / in
 5 þise boþe parties / for to lyue in hoordam / fro þat dai forward /
 & sendip hem forþe at dyuerse doris / departid iche from opir /
 But lo what Crist seiþ. Mat. xix^o. Mar. x^o. Luk. xvi^o.¹ / 'Propter
 hoc dimittet homo patrem & matrem & adheret uxori sue' || þat ^{Divorce}
 is to seiþ. For matrimonye a man schal leue his fadir & his modir / ^{contrary to}
 10 & he schal holde him to his wiþf / & þei schal be tweyne in oo ^{Christ's}
 fleische² / þat is for her dwelling togidir / also þei ben not þanne ^{law.}
 tweyne. but oo fleische / þat is bi vertu of þe sacrament || wher-
 fore þat þing þat God hap ioyned / man may not departe || I seiþ
 forsoþe to ȝow / þat who euer hap left his wiþf / except þe cause of
 15 fornicacioun / & if he wedde anopir / þanne he is a lecchour / &
 who þat weddip þis womman / þat þis man hap leeft / he ledip his
 lijf in leccherie / als long tyme as he holdip hir / Siþen þat God
 ioyneþ neuere / | but in laweful maner / How dare ȝe purswe þis Fol. 117 b
 deuorse / in a laweles chirche ?
- 20 Seint Poul seiþ. Rom. ii^o. 'Quicunque sine lege peccauerit / Those who
 sine lege peribunt'³ || who euer þat synnep wiþouten þe lawe / ^{sin, know-}
 schal perische wiþouten þe lawe / For & þei weren blynde / ^{ing the law,}
 knewen not þe lawe / þei myȝten happili þe hesiliar be excusid / ^{have no}
 but now þei seyn þei knowe þe lawe / & don foole-hardili aȝen þe ^{excuse.}
 25 lawe. þei haue non excusacioun / & perfor þe wiseman seiþ an
 holsum remedie / aȝens þis synne of þe herte / Eccī. xviii^o / 'A
 voluntate⁴ tua auertere'⁵ / Be þou turned from þyn owene wille /⁶
 & obeie þou to Goddis wille / and þanne seiþ seint Bernard / þou
 schalt neuere cum in helle / and perfore while þou art hol & sounde /
 30 waveryng aboute in pouȝt / þoruȝ diuerse errors / from God & from
 vertu / brise doun not oonli suche vnleful coueitise / but also alle
 superflu & vnstable pouȝtis / & suffre hem not in ony wise / to

¹ Vulg. Matt. xix. 5; Marc. x. 7 (Luc. xvi. 18).

² W. V. 'For this thing a man shal leue fadir and modir, and he shal cleve, or drawe, to his wif; and thei shulen be two in oo flesh.'

³ Vulg. Rom. ii. 12 'Quicunque sine lege peccaverunt,' etc.

⁴ MS. volutate.

⁵ Vulg. Ecclesiasticus xviii. 30.

⁶ W. V. 'Fro thi wil turne thes aweil.' 1388, 'He thou turned aweil fro thi wille.'

- Fol. 118^a growe to dede nē to custum / and | pis semeþ to be þe sentence of
 þe prophete.¹ where he seiþ / Ps. cxxxvi. 'Beatus qui tenebit &
 allidet paruulos suos ad petram'¹ || Blessid be þat man. þat schal
 holde & hirte.² hise ȝounglingis at þe stoon² / as þe werkis of
 man ben hise sones or hise douztren aftir goostli sens.³ so þoo 5
 þouztis of þe inwarde man. ben hise ȝounglingis || Þanne he hirtip
 hise ȝounglingis.³ at þe stoon of riȝtwisenesse / whanne he distriep
 her sodeyn crepyngis / in þenkyng of þe lijf of oure Lord Iesu
 Crist / Forsope þis is a special remedie. to wiþholde wickid
 þouztis desiris & willis / þat þei flowe not to deepli wiþynneforþe.³ 10
 neiþir þat þei fliȝe to fer wiþouten forþe || & in suche traueils.³
 pryuen þoo þat God haþ chosun / for þei wil not in ony disese.³
 neiþir be ouerecomen. neiþir consent || to þise cautels of þe deuel.³
 bi whiche he enprisounep / Goddis seruauantis for þei kepen.³ þise
 ten forseid heestis / But seint Hillary seiþ. 'Hoc habet proprium 15
 ecclesia dum prosequitur floret / dum | opprimitur crescit / dum
 contempnitur proficit / dum leditur vincit / dum arguitur intelligit /
 tunc stat cum superari videtur' || Hec Hillarius de trinitate.
 lio. VII^o.^a / þat is to seiē. þis propurte haþ Cristis chirche / whanne
 it is pursued.³ it florischip / whanne it is brissid down.³ it growip / 20
 whanne it is dispisid.³ it profitip / whanne it is hirte.³ it ouere-
 comeþ / whanne it is blamed.³ it vndirstondip / and þanne it
 stondip moost strongli. whanne it is seen in mannes iȝe.³ to be
 ouere-comen || Þis chirche is a trewe soule.³ as we han seid afor /
 Summe þat ben tendir.³ & feble for to suffre / crien wiþ þe pro- 25
 phete.³ seiȝȝ þus to God / Abacuk. i^o. 'vsquequo domine clamabo,
 & non exaudies? vociferabor ad te vim paciens. & non saluabis?
 Quare ostendisti mihi iniquitatem & laborem videre predam &
 iniusticiam contra me? Quare respicis contemptores & taces con-
 culcantes impio iustiore se'³ || Þat is to seiē. Lord hou long 30

The Ten
 Command-
 ments
 a special
 remedy
 against the
 snares of
 the devil.

The Church
 grows by
 tribulation.

So does
 each man's
 soul by
 suffering.

¹ Vulg. Ps. cxxxvi. 9 'Beatus qui tenebit et allidet paruulos tuos ad petram.'

² W. V. 'Blisful that shal holden and hurtlen his little childer to the ston.' 1338, 'He is blessid, that schal holde and hurtle down hise litle children at a stoon.'

³ Vulg. Hab. i. 2, 3, 13; ver. 13 'Quare respicis super iniqua agentes, et taces devorante impio iustiore se?'

^a St Hilarius, *De Trinitate*, Lib. vii (Migne, tom. 10, col. 202).

schal I crie? & þou schalt not heere me? Lord til whanne schal
 I calle vpon þee? & þou schalt not make me saf? whi hast þou
 schewid me | wickidnes & traueile & to se þeeft? & vnrihtwisenesse Fol. 119 a
 aȝens me? whi biholdest þou dispisears? & art stille? þe wickid
 5 man defoiling. þe iustar þan he? ¹ Seint Ierom in his prolog seiþ?
 þat þise ben wordis of mannes impaciencie / and settip an ensauple?
 of a sijke man swelling in fyuers / and askip coold watir? seiying
 to his leche || I suffre woo & am al to-turmentid? I am ful nyȝ
 deed / how long schal I crye leche? & þou schalt not heere me?
 10 þe witti & þe moost merciful leche? answerip to him / I wot in
 what tyme. me houep to ȝyue to þee? þat þou askist / I haue no
 ruþe on þe now? for þis mercy were crulte / & þin owene wille
 askip aȝen þee || Also oure Lord God knowyng. þe weiȝt & þe
 mesure of his mercy? sumtyme he heerip not þe crier anoon / þat
 15 he may proue & more steere to preie? & as examyned bi þe fier /
 þat he may make his seruauzt. boþe iuster & purer? to resceyue
 grace & mede ||

What is þe fendis chirche? wiþ hir propurtees /

Capitulum .XIII^m. || |

20 To speke of þe pridde chirche? enproprid to þe deucl / þe Fol. 119 b
 whiche is þe noubre? of hem þat ben encombrid / to serue him ^{The devil's church.}
 aftir his tising? aȝen Goddis heestis || Firste we schullen take
 oure grounde? in wordis of þe prophete / Ps. xxv. 'Odiui ecclesiam
 malingnancium' ² || I haue haatid þe chirche of maliciouse lyuars ³ ||
 25 Þise ben þoo þat straien away? aftir hir owene desiris / walkyng
 in þe large weye? þat ledip hem to helle / neipir þei wil be
 gouerned? bi lawe ne bi grace / neipir þei wole for drede ne loue?
 cese & go fro synne / bi cause þis world is ful of lustis? & profrip
 hise loucars. a ioye soone passing || But þei þat traueilen aftir
 30 blisse? here þei suffren peyne / þerfore foolis wiþouten noubre?
 ioyen wiþ þis world / as Crist seiþ in his gospel. Mat. viii. /

¹ W. V. 'Hou longe, Lord, shal Y crye, and thou shalt not heere graciously? Y suffringe violence shal crie on hee, and shalt thou not saue? Whi shewidist thou to me wickidnesse aȝenus me? Whi biholdist thou dispisers, and art stille, the unpitouse man defoulyng a iuster than hym?'

² Vulg. Ps. xxv. 5.

³ W. V. 'I hatide the chirche of wariende men.' 1388, 'I hatide the chirche of yuele men.'

'Intrate per angustiam portam. quia lata porta & spaciosa est via que ducit ad perdicionem et multi sunt qui intrant per eam || O quam angusta porta est & arta via que ducit ad vitam & pauci sunt qui inveniunt eam'¹ || Þat is to seie. | Entre 3e bi þe strayt 3ate. for large is þe 3ate & brood is þe weye þat lediþ to dampna- 5
cioun: & manye þer ben þat entren bi it || O, How peynful is þe 3ate & how streit is þe weye þat lediþ to þe lijf: & fewe þer ben þat fynden it², for seint Ion seiþ. vº. 'Mundus totus in maligno positus est'³. Al þis world. þat is. alle þoo men & wymmen þat ben ouercomen wiþ þis world: ben sett in malice.⁴ þat is brennyng 10
in þe fire of foule couetise / For al þing þat is in þis world. eipir it is þe couetise of i3en. or ellis it is couetise of þe fleische. or ellis it is þe pride of þis lijf / and þerfor þis chirche is groundid vpon þe deuel: in þe grauel of false couetise / as Poul seiþ. Thimo. viº. ||
'Radix enim omnium malorum est cupiditas quam quidam appetentes errauerunt a fide'⁵ || Forsope þe roote of alle yuelis is couetise / þe whiche summe desiryng: haue errid from trewe bileue / & han ioyned hemsilf: to many sorowis⁶ ||

The founda-
tion of this
Fol. 120 b
church is
in gluttony
and lechery.

Þe rering vp of þis chirche: is in glotenye & leccherie / as þe wisman seiþ. rehersing þe wordis | of hem þat schal be dampned / 20
Sap. iiº. 'vino precioso & vnguento nos impleamus / & non preter-
iat nos flos temporis. Coronemus nos rosis antequam marescant /
Nullum pratum sit. quod non pertransiat luxuria nostra || Nemo nostrum exsors sit luxurie nostre vbique relinquamus / signa leticie'⁷ / Þat is to seie. Þise fendis lymes seyn. go we fille vs wiþ 25
precious wyn and an oyntment / & suffre we not þe flour of oure faire beaute: to passe away from vs / croune we vs wiþ roosis of iolite: or þat þei welken away / þer may be no medowe: but if

¹ Vulg. Matt. vii. 13, 14.

² W. V. 'Entre 3e bi the streyt 3ate; for the gate that ledith to perdicion, or dampnacioun, is brode, and the weye large, and ther ben many that entren bi it. Hou streyt is the 3ate, and narewe the weye, that ledith to lijf, and ther fewe that fynden it.'

³ Vulg. 1 Joh. v. 19.

⁴ W. V. 'Al the world is put in wickid.' 1388, 'Al the world is set in yuel.'

⁵ Vulg. 1 Tim. vi. 10.

⁶ W. V. 'Sothly the roote of alle yuels is couetyse, the which sum men coueitynge, or desyringe, erreden fro the feith, and bisettiden hem with many sorwis.'

Vulg. Sap. ii. 7-9 'Vino pretioso et unguentis,' etc.

oure leccherie passe perbi / Noon of vs mai be lootles of his
leccherie / euery where leene we. þe tokens of oure gladnes¹ /

And þe hilling of þis chirche / is pride & hiżenes of lijf / as þe
prophete seip. Ps. xxxvi^o. 'vidi impium superexaltatum' & eleua-
tum sicut cedros libani'² || þat is to seie. I haue sen þe vnþitiuouse
& þe wickid enhaunsid & vplifted as þe cedre trees of Liban.³
& þei ben þe hiżest trees of þis world / But as smoke riseþ sodenli.
& soone vanischep to nouzt / so þe proude ben preisid for | a tyme /
& anoon þei fallen away / & we witen not / where þei bicomen ||

The covering
of this
church is
pride.

Fol. 121a

10 Off þe bisines and occupacioun. þat dwellars of þis chirche vsen /
spekip þe prophete. Ps. liiii. 'Die ac nocte circumdabit eam super
muros eius iniquitas & labor in medio eius & iniusticia'⁴ / þat is
to seie. Nȳt & day. wickidnesse schal cumpasse aboute þis chirche
vpon hir wallis / & traueile in middis of it & vnrihtwisnesse / &
15 okir-julling and treccherie / hap not stintid in þe weies of hir⁵ ||
Of þis chirche wiþ þis maner of bilding spekip Crist in his gospel.
Mat. vii^o. Luk. vi^o.⁶ 'Omnis qui audit verba mea & non facit ea
similis est viro stulto qui edificauit domum suam super arenam /
pro primo. & descendit pluuia / pro 2^o. & flauerunt venti / pro 3^o.
20 irruerunt in domum illam / pro. 4^o. & fuit ruina eius magna'⁷ /
þat is to seie. who þat heerip my wordis & doip hem not. schal
bilijke a foltid man þat hap bildid his hous / vpon þe graucl of
coueitise & mysbileue / & reyne of glotenye & leccherie / cam down

The occupa-
tions of the
members
of this
church.

¹ W. V. 'With precyous win and oynemens fille wee us; and passe not us
the flour of tyme. Crowne wee us with roses, er thei welewen; no medwe be,
that oure leccherie passe not thurȳ. Noon of us be withoute lot of oure
leccherie; ouer al lefe wee signes of gladnesse.'

² Vulg. Ps. xxxvi. 35.

³ W. V. 'I saȳ the unþitouse aboue hauncid; and rerid up as cedris of
Liban.' 1388, 'I siȳ a wickid man enhaunsid aboue; and reisid up as the
cedris of Liban.'

⁴ Vulg. Ps. liv. 11, 12.

⁵ W. V. 'Dai and nȳt wickidnesse shal enuyroune it upon the wallis of it;
and traueile in the myddes of it, and unrihtwisnesse. And ther failede not fro
the stretis of it usure and treccherie.' 1388, 'Bi dai and nȳt wickidnesse
schal cumpasse it on the wallis therof, and trauel and unrihtfulnesse ben in
the myddis therof. And usure and gile faillide not fro the stretis therof.'

⁶ Vulg. Matt. vii. 26, 27; Luc. vi. 49.

⁷ Vulg. Matt. vii. 26, 27 'Omnis qui audit verba mea haec, et non facit ea,
similis erit viro stulto, qui aedificauit domum suam super arenam; et descendit
pluuia, et uenerunt flumina, et flauerunt venti, et irruerunt in domum illam,
et cecidit, et fuit ruina illius magna.'

Fol. 121^b on þis chirche / and þe wyndis of pride ⁊ blewen vpon | þis chirche / and feersli þise forseid synnes fellen in to þis chirche ⁊ dryuen it down / & þe fal of hir was greet / for sche fel from grace & glorie ⁊ to peyne & myschef wiþouten eend / as seint Austin seiþ || '*Non enim corpus domini est quod cum illo non erit in eternum quia ypocrite non cum illo dicendi sunt quamuis in eius vidiantur esse ecclesia / Est enim diabolus caput impiorum qui sunt eius quodammodo corpus ituri cum illo in supplicium ignis eterni*'^a || Þat is to seiþ. Forsope þat is not þe bodi of þe Lord ⁊ þat schal not be wiþ him wiþouten eend / for ypocritis ben not seid to be wiþ 10 him ⁊ þouȝ þei be seyn to be in his chirche / Certis þe deuel is heed of alle þe wickid ⁊ þe whiche ben on sum maner his bodi / to goo wiþ him ⁊ in to þe turment of euerlasting fier || For whanne þei tooken baptem ⁊ þei hiȝten feiþ & troupe / to kepe Goddis heestis ⁊ as þe prophete seiþ / spekyng in þe persooone ⁊ of al þe 15 general chirche / Ps. cxviii || 'Iuravi & statui custodire iudicia iustitie tue' / Lord I haue sworn & ordeyned ⁊ to kepe þy comaundementis² / and vpon þis couenaunt ⁊ Crist tooke hem to

Fol. 122^a his mariage / wiþ þe ryng | of stedfast feiþ ⁊ he sacrid þis holi spousaile / But now þei leeue þis chast loue ⁊ oure Lord Iesu 20 Crist / in breking of þis couenaunt ⁊ & han chosen an hoore maister / þe fend þat is a spouse-breker & ligiþ in avowtrie ⁊ wiþ her sijke soules / for seint Ion Crisostom seiþ. '*Omnis autem anima aut est sponsa Christi aut diaboli adultera est*' / Hec nota Crisostomus om. xlix. Forsope euery soule. eiþir it is Cristis 25 spouse ⁊ or ellis it is avowtresse of þe deuel / for Crist & þe deuel may in no wise rest togidir ⁊ in þe bedde of mannes soule / for þei ben so contrarie. þat what euer þe toon biddiþ ⁊ þe topir forbediþ || Crist sek iþ saluacioun ⁊ þe fende dampnacioun || Crist loueþ vertu ⁊ þe fende loueþ synne || Crist gadriþ togiddir ⁊ þe fende 30 scatiriþ abroad || as Poul seiþ. II. Cor. vi. / '*Que enim participacio iustitie cum iniquitate ? aut³ que societas lucis ad tenebras || Que autem comunicacio Christi ad Belial ? aut que pars fidelis cum*

¹ Vulg. Ps. cxviii. 106.

² W. V. 'I swoor and sette to kepe the domes of thi riȝtwisnesse.' 1388, 'I swoor, and purposide stidefastli; to kepe the domes of thi riȝtfulnesse.'

³ MS. ad.

^a Augustinus, *De Doctrina Christiana*, Liber III, cap. xxxvii (Migne, tom. 34, cols. 82, 88).

infideli || *Quis autem consensus templi dei cum ydolis* ¹ || þat is to seie. what *participacioun* of riȝtwise[-]nesse wiþ wickidnesse? Fol. 122^b what felaschip is of liȝt to dercknesse? what *comunicacioun* of Crist to Belial? or what *part* is of a feiþful man. to an vnfeiþful
 5 man? or what consent of þe temple of God to ydols? ² *certis noon* / for iche of þise aȝenseyn opir. aftir her owene worching ||

Now schullen we telle what þei be. / þat dwellen wiþ þe fende / ^{The members of the devil's church.}
 for to serue him in his chirche. / þat is þe temple of ydols || warars. cursars. schidars. sclaunderars & blasfemars / for Poul seip. I. Cor.
 10 vi^o. '*Neque malidici regnum dei possidebunt*' ³ / Pere ben vilen spekars. liears. glosears. bacbitears. motrars. swerars. & forswerars. as seint Ion seip. Ap. xxi^o. '*Omnibus mendacibus pars illorum erit in stagno* ⁴ *ardenti igne & sulphure quod est mors secunda*' ⁵ / Pere ben michars. robbars. and extorcioneris. tyrauntis. & oppres-
 15 sours. for þe prophete seip. Zac. v^o. '*Omnis fur sicut ibi scriptum est iudicabitur*' ⁶ || Pere ben vntrewe tilliars. vnfeiþful seruantis. recheles hired men. & reble disciplis. & vnprofitable labureris | For Fol. 123^a
 Crist seip. Mat. xxv^o. '*Seruum inutilem pericite in tenebras exteriores*' ⁷ || Pere ben lecchours. fornicareris. avowtreris. inces-
 20 tours. þat is defoulears of her owene kyn. & alle vnclene men & wymmen þat ben wiþynne ordir or professioun / for seint Ion seip. Ap. vltimo. '*Foris canes & venifici & impudici & homicide & ydolis seruientes. & omnis qui amat & facit mendacium*' ⁸ / Pere ben ypocritis. sodomitis. sacrilegers. & sellars of sacramentis || for
 25 Crist seip. Mat. xxiii^o. & Luk. xii^o. ⁹ / '*Diuidet eum partemque eius ponet cum ypocritis ibi erit fletus & stridor dencium*' || Pere ben alle þat preien. seruen or ȝyuen ȝiftis for chirche or spiritual

¹ Vulg. 2 Cor. vi. 14-16 '*Quae enim participatio . . . quae autem conventio Christi ad Belial aut quae pars fidei cum infidei? Qui autem consensus templo Dei cum idolis?*'

² W. V. '*Sothli what partynge, or comunyng, of riȝtwysnesse with wickidnesse? or what felowschip of liȝt to derknessis? sothli what acordinge of Crist to Belial? or what part of a feithful or cristen man, with unfeithful, or hethene? but what consent to the temple of God with ydols? 1388, ' . . . and what consent to the temple of God with mawmetis?'*

³ Vulg. 1 Cor. vi. 10.

⁴ MS. stang^o.

⁵ Vulg. Apoc. xxi. 8.

⁶ Vulg. Zach. v. 3.

⁷ Vulg. Matt. xxv. 30 '*Inutilem servum eicite in tenebras exteriores.*'

⁸ Apoc. xxii. 15.

⁹ Vulg. Matt. xxiv. 51; Luc. xii. 46.

benefice. alle false possessioneris. alle myȝti wilful mendineris. & alle her sturdi maynteners / for seint Iude seiþ. i^o. ca^o. / 'Ve qui in via caym abierunt. *pro primo*. et in errore Balaam mercede effusi sunt. *pro secundo*. & in contradiccione chore perierunt.¹ *pro tertio*'¹ / 'Ve' *secundum magistrum historiarum* notat eternam² 5 dampnacionem / Pere ben þoo men þat boosen her bristis. pinchin
 Fol. 123^b her belies. parten her hosis. cracowen | her schoos. & alle disgisears of garmentis / for God seiþ bi þe prophete Sopho. i^o. ca^o. / 'visitabo *super omnes* qui induti sunt veste peregrina'³ || Pere ben poo. þat steerchen or poppen her facis. þat bridilen her heedis wiþ 10 gigge haltiris. þat setten aboue honycombis. wiþ miche opir tatiryng. to make hemsilf salle-kene to synne & setten abroad her pappis to cacche men wiþ her lymzertes / for God seiþ bi þe prophete. Ysa. iii^o. 'Pro eo *quod* eleuate sunt filie syon et ambulauerunt collo extento. &c. / decaluabit dominus verticem filiarum'⁴ 15 syon'⁴ || Per ben false lawe makars. Goddis lawe haatars. fyndars of custumes. distrieers of vertues. autours of synnes || for Poul seiþ. Rom. ii^o. / 'In quo *enim* iudicas alterum te ipsum contempnas'⁵ || In þis chirche ben mawmetrers. heretikis. ydolatrers. sortilogers. enchauntours. arieleris. charmours. & rerars of þe deuel. & alle poo 20 þat trowen þat helpe may cum. of vsing Goddis word. þat we
 Fol. 124^a clepen writtes oonli hangid or born on man. or þat þei | ben medecinable to bodi or to soule' so hangid or so born / for Gregor seiþ. 26. q. 5 / 'Si quis ariolas aruspices incantatores obseruauerit aut philaterijs vsus fuerit anathema sit'⁶ / Idem *Leuitici*. 20. 25 'Anima que declinauerit &c.'⁶ || Pere ben marchauntis. chappemen. vitileris. vintineris. tauerneris. chaungeris. biggeris. sellers. þat vsen disceit in wheizt. noumbre. or mesure / for Poul seiþ. I. Thess. iii^o. / 'vindex est dominus de omnibus hijs'⁷ || In þis chirche ben vsureris. okureris. iourours. iullars. questmongars. & alle false 30 witnesse berars. for þe prophete seiþ. Ps. xiii. / 'Qui peccuniam suam non dedit ad vsuram et munera *super innocentem* non accepit'⁸ || In þis chirche ben plectars. lawiars. sequestreris.

¹ Vulg. Jude i. 11.² MS. eterna.³ Vulg. Sophon. i. 8.⁴ Vulg. Isaias iii. 16, 17.⁵ Vulg. Rom. ii. 1.⁶ Vulg. Lev. xx. 6.⁷ Vulg. 1 Thess. iv. 6.⁸ Vulg. Ps. xiv. 5.

^a Gratian, *Decreti Pars Secunda*, causa xxvi, q. v (Migne, tom. 187, col. 1346).

comissarijs. officials. denes. sumnouris. & allen þat sellen troupe or synne to take money / for þe prophete seiþ. Ps. xxv. '*In quorum manibus iniquitates sunt dextera eorum repleta est muneribus*'¹ ||

In þis chirche ben auditours. resceyuours. tresoureris. procatours.

5 iuggis. & alle þat accepten persoones for | a cause inpertinent || Fol. 124 b
for seint Iames seiþ. iio. / '*Si enim personas accipitis peccatum operamini redarguti a lege quasi transgressores*'² ||

þis chirche whanne it is beten. it wexiþ þe hardir / whanne it is blamed.³ it wexiþ þe dullidar / whanne it is tauzt.⁴ it is þe
10 lewidar / whanne it is done wel to.⁴ it is þe schrewidar / and

Character-
istics of the
devil's
church.
nota

þanne it falliþ doun & comeþ to noȝt. whanne it semeþ in mannes iȝe.⁴ moost strongli to stonde || Seynt Austyn seiþ. Cristis chirche pursweþ uel lyuars in charite.⁴ bi weye of amendement || But þe fendis chirche. pursueþ Cristis chirche in malice.⁴ bi weye of

15 sclaunder & sleeing / and þus Caym. þat false enuiose cursid man.⁴ slow his broþir Abel. þat blessid symple ynnocent man / as þe fyue expositours seyn.⁴ in a prolog on þis spalme. '*Quid gloriaris*'.³ þat Caym was þe bigynnyng of Babiloun / and anticrist schal be þe endar / And Abel was þe bigynner of Ierusalem.⁴ &
20 Crist þe endar || Forsope Ismael | pursued Ysac.⁴ but not so
Ysac Ismael / Esau pursued his broþir Iacob.⁴ but not so blessid Iacob cursid Esau / for bi þe counseile of his modir.⁴ he fledde in to Mesopatony / from þe wrappe of his broþir.⁴ til þat it was swagid || Þus oure modir holi chirche.⁴ counseiliþ hir children /

25 to flee þe malice of þe fendis chirche.⁴ til þat it be slakid / Mat. x.^o. '*Cum autem persequentur vos in ciuitate ista. fugite in aliam*'⁴ || Forsope whanne þe fendis chirche schal purswe þou in þis cite.⁴ flee ȝe til anopir / But þis must be don bi discrecioun.⁴ for hirting of oure broþiris conscience || Crist pursued not þe Iewis.⁴ but þe Lewis

30 Iesu Crist || Heepen men slowen þe apostlis.⁴ but not þe apostlis heepen men / Se now þe frowardnes of þis world.⁴ þat haþ ben vsid fro þe bigynnyng / whanne Isaie þe holi prophete prophecied.⁴ & prechid vnto þe peple / þei wolde not heere hise wordis.⁴ ne suffre him on lyue / But peple þat risen aftir his deep.⁴ radden
35 hise bookis & seiden / 'If we hadde lyued in hise daies.⁴ he schulde not haue be deed.'⁴ & | ȝit þei slowen Ieremye.⁴ þat wiþ þe spirit
of God / toold þingis þat were to come.⁴ & tauzt hem verry troupe / Fol. 125 b

¹ Vulg. Ps. xxv. 10.

³ Vulg. Ps. li (A. V. lii).

² Vulg. Jac. ii. 9.

⁴ Vulg. Matt. x. 23.

Hise successouris tooke hise bookis ⁊ radde hem in her temple ⁊ weiliden him for an holi man ⁊ þat he was so slayn amonges hem / But þei slown Ezechiel ⁊ many opir moo || Þanne þe Iewis maden faire ⁊ þe toubmis of þise prophetis || as were scribis ⁊ pharisees ⁊ seiden in ypocrisie / If þei hadden ben in her 5 daies ⁊ þey schulden not haue be slayn / but þei ȝyuen þe counseile ⁊ þat Crist schulde be dede / heed of alle seyntis ⁊ wiþ moost dispitouse deep || Þe fendis chirche in þise daies ⁊ preesen aboue clowdis / Crist ⁊ hise hooli seyntis ⁊ wiþ wordis ⁊ wiþ signes / But þei pursuen to þe deep ⁊ þe louars of his lawe / and þus seip 10 Crist in his gospel. Luk. vi. *Secundum enim hec faciebant prophetis patres eorum*¹ / þat is to seie. riȝt as ȝe don now ⁊ so dide ȝoure fadris to her prophetis in her daies / And perfore woo to ȝow helle-houndis. for Crist seip. In þis world ȝe ben riche. faat

Fol. 126^a fed. lauzyng ⁊ preisid iche of opir ⁊ weepe ȝe ⁊ make ȝe sorow | for 15
 Judgment shall come upon this church at the Day of Doom.
 ȝoure payne is myche in helle || O. þise schal haue a dredeful dai ⁊ whanne þei ben reynd at þe barre of iugement / ⁊ Crist haþ rerid vp his croos ⁊ þe banere of his passioun || Of þis dai spekiþ þe prophete Sopho. i. *Tuxta est dies domini magnus & velox nimis / vox diei domini amara tribulabitur ibi fortis / dies illa dies ire. dies 20 tribulacionis & angustie dies calamitatis & miserie. dies tenebrarum & caliginis. dies nebule & turbinis dies tube & clangoris*² || Þe greet dai of þe Lord ⁊ is nyȝ ⁊ fast biside / ⁊ hiȝeþ toward wondir swiþe ⁊ it schal not long tarie / In þat dai schal be trublid ⁊ he þat is strong ⁊ myȝti || for þe voice of þe Lord ⁊ is bittir to þe 25 dampned / þat dai is a dai of wrappe ⁊ a dai of tribulacioun / þat is a dai of angir ⁊ tene ⁊ of schenschip ⁊ of wrecchidnes / þat is a dai of dercknes ⁊ of pick smok / þat is a dai of cloude ⁊ of þe wood whirlwynde / þat is þe dai of tromp ⁊ of hidouse noise /

Fol. 126^b for þanne þei schal see ⁊ her | iuge abouen hem. stirid to wrappe || 30
 Þanne schal þei see ⁊ helle open bineþ hem / and aungelis on her riȝt sijde ⁊ hasting hem to helle / fendis on her lift sijde ⁊ drawing hem to helle / Seyntis approuyng Goddis doome ⁊ al þe world accusing / and her owene conscience ⁊ as open as a book / in þe whiche þei schal rede ⁊ her owene dampnacioun || Þise wrecchis 35 biholding ⁊ þe greet glorie of hem / þat þei dispisid in þis world ⁊ þanne schal þei seie þise wordis. Sap. v. *Hij sunt quos aliquando habuimus in derisum & in similitudinem improprij. Nos insensati*

¹ Vulg. Luc. vi. 23.² Vulg. Sophon. i. 14-16.

vitam illorum estimabamus insaniam. & finem illorum sine honore /
 Quomodo ergo computati sunt inter filios dei & inter sanctos sors
 illorum est / Ergo errauimus a via veritatis & iustitie lumen non
 luxit¹ nobis / Quid nobis profuit *superbia* aut *diuiciarum* iactancia
 5 quid contulit nobis / transierunt omnia illa tanquam vmbra² ||
 Pise it ben þat we sumtyme hadde in scorne / & in to licknesse of *nota bene*
 vpbreyding || we witlesse dampued helle-brondis / trowiden her
 lijf hadde be woodnes & madnesse / & we gessiden þat her | eende / Fol. 127 a
 had ben wipouten worschip / how now for þei ben countid / among
 10 þe sones of God || & þei taken her loot / among hise seintis / per-
 fore we han errid / from þe weie of troupe / & þe list of rijtwise-
 nesse / listned not to vs / we ben wery of þe weye of wickidnesse
 & dampnacioun / what profite haþ oure pride don to vs / or greet
 avaunt. or boost of richessis / what haþ it zyuen til us / alle þo
 15 þingis ben passid from vs / as þe schadowe³ / Þanne schal þe iuge
 seie / to hem *wiþ* stirne cheere / Mat. xxv^o. / 'Discedite a me
 maledicti in ignem eternum qui preparatus est diabolo & angelis
 eius' ⁴ || Go away fro me 3e *cursid* lymes / in to þe fire of helle
 euerlastyng / þat is ordeyned to þe denel & hise aungels / ⁵ Þanne
 20 may þe soule seie to þe bodi þise wordis / 'Cum on þou cursid
 careyn / cum & goo *wiþ* me / for I am compellid / to cum aȝen to

¹ MS. Luxij.

² Vulg. Sap. v. 3-6, 8, 9.

³ W. V. 'Thes ben whom we hadden sum tyme in to scorn, and in to
 licesse of repref. Wee unwise eymeden the lif of hem wodnesse, and the
 ende of them without wrahiþe; hou thanne ben thei countid among the sonus
 of God, and among seyntis the lot of hem is? Therfore wee erreden fro the
 weie of treuthe, and the list of rijtwisnesse listede not to us, and the sunne
 off understanding is not sprunge to us. Weri wee ben in the weie of wickid-
 nesse, and of perdicoun; and wee han gon harde weies. The wei forsothe of
 the Lord wee knewen not: what profitede to us pride, or bost of richessis,
 what ȝaf it to us? Alle tho thingus passeden as shadewe.' 1388, 'We woode
 men gessiden her lijf woodnesse, and the ende of hem with oute onour;
 hou therfor ben thei reckened among the sones of God, and her part is among
 seyntis? Therfor we erriden fro the weie of treuthe, and the list of rijtfulnessse
 schynede not to us, and the sunne of undurstondyng roos not up to us. We
 weren maad weri in the wei of wickidnesse and of perdicoun; and we ȝeden
 hard weies. But we knewen not the weie of the Lord; what profitide pride
 to us, ether what brouȝte the boost of richessis to us? All tho thingis passiden
 as schadewe.'

⁴ Vulg. Matt. xxv. 41.

⁵ W. V. 'Depart fro me, ȝee cursid in to everlastyng þe fyr, the whiche is
 maad redy to the denyl and his angelis.'

þee / þat we mowe go togidir. eipir to opir schame / to take oure
iewesse as we han disserued. peyne for euermore / þat þing þat
we loued. now it is gon from vs / & al þat we haatid. is turned
Fol. 127 b vp-|on vs. Now is oure ioye turned in to sorow. and oure myrþe
in to wepyng / Now is oure lawztir. turned in to mornying. & al
oure game into weiling / No þing abidip to vs. but fire hoot
brennyng / watir coold chelling / wormes as addris / toodis &
snakis euer gnawying / euer dyng & neuer deed / dercknesse pal-
pable. þat is so pick. þat it may be gropid / wanting þe sight of
ony counfort / seying al þat may discounforte / Feer intollerable. 10
drede vntellable / quakyng of þe fendis felaschip / alwey discorde
wiþouten frenschip / & ful dispeyre of ony eende' ||

Yet grace
and mercy
are offered
to those who
will leave
the devil's
church.

Nepeles assay in þis lijf. if þe may leue þe fendis chirche / &
brynge þoure silf boþe bodi & soule. in to þe churche of Iesu Crist /
while grace & mercy may be grauntid. axe of him þat offrid 15
him silf / vpon a cros wiþ wilful cheere. to saue vs alle whanne
we were loost / For þus it is writen of þe wordis of God. þat he
spekip to a synful soule / Cant. vi. 'Reuertere reuertere. suna-
Fol. 128 a mitis' ¹ / turne þee aȝen turne þee aȝen þou synful soule. | turne
þee aȝen. turne þee aȝen. þat we may biholde þee / for God knowip 20
þi mys-gouernaunce. & wil not forsake þee / if þou wilt turne
aȝen. as he seiþ bi þe prophete. Iere. iiii. 'Tu autem fornicata es
cum amatoribus multis. tamen reuertere ad me dicit dominus & ego
suscipiam te' ² || Þat is to seiþe. Forsoþe þou hast don fornica-
cioun. wiþ many loueas / nepeles turne þee to me seiþ þe Lord. 25
& I schal resceyue þee / & take þee to grace / vpon þis seiþ seynt
Gregory. 'Quantum nos diligit ostendit cum a nobis relinquitur
nos non relinquit' || In þis God schewip. how miche he louep vs /
for whanne we forsaken him. he forsakeþ not vs / as seiþ seynt
Austin. 'O. homo. non diffidas de dei misericordia. quia maior est 30
eius misericordia quam tua miseria' || A. man mystrist þou not
on þe merci of God. for more is his mercy. þan þi wrecchidnes /
And þus seið kyng Dauip to Abner / II. Re. iiii. 'Misit ergo
Abner nuncios ad Dauip pro se dicentes / Cuius est terra. Et
vt loquerentur / Fac mecum amicitias & erit manus mea tecum' 35
Fol. 128 b et reducam ad te vniuersum Israel / Qui ait / Optime ego faciam
tecum amicitias. sed ³ vnā rem peto a te dicens / Non videbis

¹ Vulg. Cant. vi. 12.
MS. set.

² Vulg. Jer. iii. 1.

faciem meam antequam adduxeris Michol et sic veniens videbis
 me'¹ || Þis is þus schortli to seie. 3e þat wil haue kyng Dauip ⁊
 a merciful lord to 3ou / 3e must bryng wiþ 3ou ⁊ þis womman
 Michol / if 3e wole se ⁊ his gracious face / for Dauip loued myche
 5 þis womman ⁊ as þis stoory tellip here. Dauip þe kyng in þis
 place ⁊ berip þe figure of Iesu Crist / And Michol whanne it is
 declarid ⁊ is to seie þe watir of al || Þanne is þis þus to mene / 3e
 þat desiren in al 3oure myzt ⁊ to fynde & haue þe mercy of God /
 & se his graciously face in blisse ⁊ 3e must haue watir of verry
 10 penaunce / from 3oure herte wiþ ful contricioun ⁊ of wille neuere
 to turne to synne / and if þat 3e wil be trewe ⁊ & no more breeke
 þis couenaunt / God wole not þat 3e be deed ⁊ but þat 3e haue
 euerelastyng lijf.

Amen. amen. so mot it be.

Eende ||

¹ Vulg. 2 Reg. iii. 12, 13.

APPENDIX

SOURCES OF THE QUOTATIONS FROM THE BIBLE MADE IN THE TEXT

As is the case with most mediaeval theological writers, the author supports his argument by frequent references to Scripture and to the writings of the Fathers and famous mediaeval divines, although, in accordance with the views of the Lollards with regard to the relative value of these two authorities, he evidently looked upon the latter as of secondary importance. The quotations from patristic literature are as a rule adduced in support and interpretation of Biblical passages.¹

In quoting from the Bible, the author's general practice is to give the text in Latin with an English translation. An investigation of the sources of both the Latin and the English texts follows.

A. *Latin Quotations.*

The Latin text of the Bible in use in the Middle Ages was the Vulgate. That there were many versions of this text current in England in the late fourteenth century is proved by contemporary evidence. The writer of the Prologue to the 1388 translation of the Bible bears witness to the corrupt state of the Latin Bibles of the time and speaks of the difficulty of making an accurate Latin text as not the least part of his task. 'First this symple creature hadde myche trauaile, with diuerse felowis and helperis, to gedere manie elde biblis, and othere doctouris and comune glosis . . . to make oo Latyn bible sumdel trewe. . . . If ony wijs man fynde ony defaute of the truthe of translacioun, let him sette in the trewe sentence and opin of holi writ, but loke that he examyne truli his Latyn Bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe; and the comune Latyn biblis han more nede to be correctid, as many as I have seen in my lif, than hath the English bible late translatid.'²

¹ The chief exception to this is on p. 37, where the author supports his attack on the costly decoration of churches mainly by an appeal to St. Jerome, St. Bernard, and William de St. Amour.

² *The Holy Bible . . . in the earliest English version by Wyclif*, ed. by J. Forshall and Sir F. Madden, 1850, vol. i, p. 57.

It is possible, to some extent, to reconstruct the standardized Latin text upon which the Wycliffite translation was based. The 1380 version, in particular, is a close literal rendering of the Latin original, and a comparison with it of the Biblical passages in the *Lanterne of Ligt* shows that the author of the latter could not have used the same Latin text. As would naturally be expected, the original of the Wycliffite translation is nearer to the sixteenth-century standard Clementine edition of the Vulgate (C) than that used by the writer of the tract. Compare :

1 John ii. 18. L. of L. 'Nunc autem *sunt* multi antichristi.'

W. V. 'Now many antecristes *ben made*.'

C. 'Nunc Antichristi multi *facti sunt*.'

Rom. viii. 9.^c L. of L. 'Qui non habet spiritum Christi nec est eius.'

W. V. 'If ony hath not the spirit of Crist, this is not his.'

C. 'Si quis autem spiritum Christi non habet, hic non est eius.'

Ecclesiasticus xiv. 20. L. of L. 'Omne opus corruptibile in fine deficiet et qui fecit illud *peribit* cum illo.'

W. V. 'Eche corruptible werc in the ende shal faile; and he that wercheth it, *shal go* with it.'

C. 'Omne opus corruptibile in fine deficiet et qui operatur illud, *ibit* cum illo.'

Ephesians i. 22. L. of L. 'Ipsum dedit caput *ecclesiae*.'

W. V. '(God) ȝaf him heed *upon al the chirche*.'

C. 'Ipsum dedit caput *supra omnem ecclesiam*.'

In the fourteenth and fifteenth centuries there were in existence a number of different versions of the Vulgate, which might conceivably have been known to the author. Of these, the best is the Codex Amiatinus (A), a version written in Northumbria in the seventh or eighth century at the command of Ceolfrid, Abbot of Wearmouth. The passages quoted in the text have been compared with A, and although they agree in many cases, the divergences of reading are too numerous to allow of the assumption that A was the text used by the author. Compare :

2 Pet. ii. 1. L. of L. 'Magistri mendaces qui *introducunt* sectas perditionis.'

A. 'Magistri mendaces qui *inducunt* sectas perditionis.'

Matt. xxiii. 15. L. of L. 'Vae vobis scribe et pharisei quia circuitis *terram et mare*.'

A. 'Vae vobis scribae et pharisei hypocritae: quia circuitis *mare et aridam*.'

Jude ii. 16. L. of L. 'Mirantes personas *hominum* questus causa.'

A. 'Mirantes personas questus causa.'

A comparison with other codices (e.g. Codex Armachanus,

Codex Cavensis, Codex Fuldensis) has been made where the Latin of the tract exhibits marked peculiarities. This has led to the same result as the comparison with A, namely, that the peculiarities of the text are not entirely shared by any of the more famous of the extant Vulgate versions.

It might be urged that when quoting from the Vulgate, the author relied entirely upon his own memory, and that the divergences from any other known Latin text are due to this fact. In a few cases the nature of the differences in reading lends colour to this theory, e. g.:

Matt. xiii. 25. L. of L. 'Inimicus homo superseminavit zizaunia.'

A. and W. V. 'Inimicus eius superseminavit zizania,' but v. 28, 'Inimicus homo hoc fecit.'

and many places where the difference consists solely in the omission of such particles as 'enim', 'autem', 'vero', or in the inversion of two words; but such differences are equally likely to have arisen among the variant texts of the Vulgate in existence at the time, and it is more probable that the author of the *Lanterne of Lizt* quoted from some actual current version. As has been shown, the particular text which he used differed from that upon which the Wycliffite translations of 1380 and 1388 were based, and also from that of the famous codices extant at the time, such as the Codex Amiatinus. In all probability it was one of the many 'Latyn biblis' current at that period, to the existence of which the Prologue to the 1388 Wycliffite Bible bears witness, but that it was not one of the more corrupt of these is proved by the fact that out of the two hundred and seventy-four passages quoted, one hundred and seventy agree with the readings of the standard Clementine version.

B. *The English Translation.*

By the beginning of the fifteenth century there were in existence a number of translations of different parts of the Bible in addition to the famous Wycliffite versions of 1380 and 1388. They are as follows:

I. The Psalter translated by Richard Rolle of Hampole.¹

II. The West Midland Psalter.²

III. Commentaries upon the Gospels of St. Matthew, St. Mark, and St. Luke.³

IV. Translation of the Gospels for Sundays and Festivals, arranged to form a continuous narrative.⁴

¹ Bramley, *The Psalter . . . by R. Rolle of Hampole*, Oxford, 1884.

² Bülbring, *Earliest Complete English Prose Psalter*, E.E.T.S.

³ Cf. *Wycl. Bible*, i, p. ix.

⁴ MS. Pepys, 2498; cf. Paues, *English Bibl. Version*, 1902, Introduction.

V. The Pauline Epistles with a Commentary.¹

VI. Apocalypse with a Commentary.²

VII. Part of St. Matthew, the Acts, Catholic Epistles, and Pauline Epistles.³

VIII. Wycliffite Translations of the Bible, 1380 and 1388.⁴

It might be expected that in a work of this kind, written during the early years of the fifteenth century and evidently directly inspired by the teaching of Wyclif, the English rendering of the quotations from the Vulgate would have been taken from either of the two Wycliffite translations of the Bible. This, however, is not the case, for on a comparison being made, it was found that in spite of occasional similarities of rendering, the divergences in translation are too many to allow of the theory that the author of the *Lanterne of Ligt* used either the 1380 or the 1388 version.

The renderings in the text have also, where possible, been compared with those in the Biblical versions mentioned above. The comparison proved that none of these translations were used by the author, although with regard to the version edited by Miss Paues, there are three passages in the text which closely resemble its renderings:

James v. 16. *MS.* 'Þe bisi preier of þe riȝtwise is miche worþe.'

P. 'For muche worþ is a bysy preyere of a riȝtful man.'

James i. 18. *MS.* 'God haþ wilfulli & of his owene free wille gotun us þoruȝ þe worde of troupe, þat we mai be summe bigynnyng of his creature.'

P. 'For wyfullyche he haþ bygeten ous þoruȝ þe word of trefwe, þat we ben sum bygynnyng of his creature.'

Acts v. 42. *MS.* 'Forsope iche dai in þe temple & aboute housis: þei ceessid not teching & preching Crist Jesu.'

P. 'Sopely euery day in þe temple & abowte howses þei cessed noghte of techinge ande preching of Jesu Criste.'

Elsewhere, however, the renderings are so different, that the resemblances in these three passages must be looked upon as accidental.

The natural inference is that the author of the *Lanterne of Ligt* made his own translation from the Latin, a deduction which is borne out by the fact that Wyclif pursued a similar plan. Throughout his English works, the passages which Wyclif quotes from the Bible are not taken from the early Wycliffite version, but are translated from the Latin independently.⁵

¹ *MS.* Parker, 32, Corpus Christi College; cf. *Wycl. Bible*, i. p. xiii.

² Formerly attributed to Wyclif; now proved to be a verbal rendering of twelfth-century Norman Apocalypse; cf. Paues, *Fourteenth-century English Bible Version*, p. xxvii.

³ Paues, *Fourteenth-century English Bible Version*.

⁴ *The Holy Bible . . . in the earliest English version by Wyclif*, ed. by J. Forshall and Sir F. Madden, 1850.

⁵ *Cam. Hist. of Engl. Lit.*, vol. ii, pp. 52, 60.

C. *The Value of the Translation.*

As an actual translation, the rendering in the *Lanterne of Lizt* is of less value than the 1388 Wycliffite version. The translation is freer, and the author frequently adds words and phrases for which there is no justification in the Latin original. Sometimes these additions are merely explanatory; occasionally they are used to give a certain bias to the passage in order to make it more apposite to the argument. It was doubtless a tendency of this kind on the part of the Lollards which led to the constitution of 1409, which forbade unauthorized translations of the Bible or of any part of it, and which caused a popular writer against the Lollards to say:

‘Ther the Bibelle is al myswent
To jangle of Job or Jeremie,
That construen hit after her entent
For lewde lust of Lollardie.’¹

Examples of such glossed passages will be found in the following:

- p. 12. 1 John ii. 1. ‘Filioli mei haec scribo vobis, ut non peccetis.’
‘Mi litil sonas, þise þingis I write unto þou, þat ȝe synne
not in *þe synne of dispeire.*’
- p. 23. Isaiah ix. 15. ‘Longevus & venerabilis ipse est caput,
propheta docens mendacium ipse est cauda.’
‘A man of greet agee & worschipful holden to þe world, he
is heed *and cheef anticrist*; a prophete or a prechour techyng
lesing: he is þe taile *of þis anticrist.*’
- p. 26. Jude i. 11. ‘Vae qui in via Caym abierunt, & in errore
Balaam mercede effuci sunt: & in contradictione Chore
perierunt.’
‘Woo to hem þat walken in þe weye of Caym: *þise ben
fals possessioners.* And woo to hem þat ben schadde out for
mede in þe errour of Balaam: *þise ben mizti nedles mendiners.*
And woo to hem þat han perischide in þe aȝenseiying of Chore:
þise ben proude sturdi maynteners.’
- p. 63. Ecclesiasticus xiv. 20. ‘Omne opus corruptibile in fine
deficiet, & qui fecit illud peribit cum illo.’
‘Iche corruptible werke *or iche werke þat is rotun in þe
roote* schal faile in þe ende, & he þat is foundir of suche
ungroundid werk schal faile & worþe to nouȝt þerwip *in þe
last daies.*’

From the point of view of language, the renderings in the text compare very favourably with the 1388 version, and are greatly superior as regards idiomatic ease and clearness of expression to the 1380 translation.

¹ *Political Poems and Songs*, R. S., vol. ii, p. 243.

The following passages may exemplify this:

L. of L.

Rom. viii. 18. 'Þe passiouns of þis tyme . . . ben as noo passiouns in comparisoun to þe glorie þat is to come þat schal be schewid in us.'

Matt. xiii. 47. 'Þe rewme of heuenes is lijk to a nett þat is sent in to þe see & gadriþ togidre in to his cloos of alle þe kynde of diverse fisches & whanne þis nett was ful of fisches þe fischers drowen it to þe lond & þei sitting biside þe see brynke chosen þe good into her vessellis, þe yuel forsoþe þei sentten oute; & kesten hem aȝen in to þe see.'

Ps. xl. 1. 'Blessid be he þat takip hede on þe nedi & pore.'

Ecclesiasticus xxix. 20. 'Forȝete þou not þe kyndenes of þi borow; forsoþe he haþ ȝouun for þee his lijf.'

1380 W. V.

'The passiouns of this tyme ben not euene worthi to the glorie to comynge, that schal be schewid in us.'

'The kyngdom of heuenes is lic to a nette sent in to the see, and of alle kynd of fishis gedrynge; the whiche whan it was fulfillid men ledynge out, and sittinge bysidis the brynke, cheesiden the good into her vessels, but thei senten out the yuel.'

'Blisful that understant up on the nedi and pore.'

'The grace of the borow ne forȝete thou; forsothe he ȝaf for thee his soule.'

1388 W. V.

'The passiouns of this time ben not worthi to the glorie to comynge, that schal be shewid in us.'

'The kyngdom of heuenes is lijk to a nette cast into the see, and that gaderith togidere of al kynde of fischis; which whanne it was ful, thei drowen up, and seten bi the brenke, and chesen the goode in to her vessels, but the yuel thei kesten out.'

'Blessid is he that undurstondith on a nedi man and pore.'

'Forȝete thou not the grace of the borewe; for he ȝaf his lijf for thee.'

NOTES

p. 4, l. 6. *seint Jon Crisostum seip.* This passage, in common with many others attributed to Chrysostom in the text, is from a collection of sermons on St. Matthew's Gospel by an unknown writer (cf. *Opera D. Ioannis Chrysostomi*, vol. ii, p. 710, ed. by S. Gelenius, 1547).

p. 7, l. 5. *pe philosophur*: a designation specially applied to Aristotle.

p. 8, l. 25. *Lincoln*: Robert Grosseteste, Bishop of Lincoln from 1235 to 1253. He was born c. 1175, and studied at Oxford and Paris. On his appointment to the see of Lincoln, he set himself to reform the abuses existing in his diocese. He exercised considerable influence upon English thought and literature for two centuries. He is frequently quoted by Wyclif (cf. *English Works of Wyclif*, edited by F. D. Matthew, E.E.T.S., pp. 56, 92, 112, 385). Some of Grosseteste's 'Dicta' were printed by Brown in *Fasciculus Rerum Expetendarum et Fugendarum*, 1690. None of those quoted in this text occur in Brown's collection (cf. *Dict. Nat. Biog.*, vol. xxiii, art. Grosseteste).

p. 11, l. 8. *pei seien pis man hap eten a flize.* Evidently a taunt brought against the Lollards by their enemies. They are looked upon as followers of Beelzebub, the god of flies, through whose agency they obtain their knowledge of God's law. To have 'eten a flize' is probably equivalent to being possessed by a devil. 'Fly' is used later by B. Jonson for a 'familiar demon' (1610).

p. 11, l. 11. *Lollardis.* The name 'Lollard' is of uncertain origin; some derive it from 'lolium'—tares, citing Chaucer as their authority (*Shipman's Prologue*, ll. 15-17):

'This Loller here wol prechen us somewhat . . .

He wolde sowen som difficulte,

Or sprengen cokkel in our clene corn.'

But the more generally received explanation derives the word from M. Du. *lollen, lullen*, to sing softly, to mumble. The earliest official use of the name in England occurs in 1387 in a mandate of the Bishop of Worcester against five 'poor preachers', 'nomine seu ritu Lollardorum confoederatos'. Though the first example given in *N.E.D.* of the form 'Lollard' is in 1415—Lord Scrope in 43 Rep. Deputy Kpr. Rec. 591, 'Yif he drue to Loulardis thai wolde subuert thisl onde & the chirge'—the word is implied in 'Lollardy' (first used c. 1390). The form *Loller*, a variant of *Lollard*, occurs earlier in Chaucer, *Shipman's Prologue*, ll. 11, 15, 'I smelle a lollere in the wynde quod he'; and 'This lollere here wol prechen us somewhat'; and in *Piers Plowman*, C. vi. 2, 'Cloped as a lollere . . . Among lollares of london and lewede heremytes.'

p. 12, l. 15. *pe maister of sentence.* 'Magister sententiarum' was the name given to Peter Lombard, Bishop of Paris in the twelfth century, from

his book *Sententiarum libri quattuor*—a collection of comments from the Fathers on passages of Holy Scripture.

p. 13, l. 21. for *ȝe pullen as foxis to her hoolis children from fadris*. The charge of kidnapping or enticing children for their order, was one very frequently made against the friars; cf. *English Works of Wyclif*, E.E.T.S., p. 68, 'feris forsaken þe perfit pouert of Crist . . . to geten ȝonge childre to here feyned ordre by symonye, as aplis, purses, & oþere iapes & false bihestis, & bi false stelynge aȝenst here frendis wille, and aȝenst goddis comaundement.' The same charge is made in *Jacke Upland*:

'Why steal ye mens children
for to make hem of your sect,
sith that theft is against Gods hests
and sith your sect is not perfect?'

Political Poems and Songs, ii, p. 22 (R. S.).

p. 14, l. 21. *Lettir of lisenche*. A copy of one of these letters of licence is preserved in Wilkins's *Concilia*, vol. iii, p. 389. It was granted to William Lyndewode, a bitter opponent of Lollardy, to whom the *Lanterne of Light* was handed over for examination at the trial of John Claydon (see Introduction, p. viii). The text runs as follows: 'Licentia concessa Willelmo Lyndewode ab archiepiscopo Cant. ad praedicandum. Henricus, etc., dilecto in Christo filio magistro Willelmo Lyndewode utriusque iuris doctori . . . salutem. Ut in quibuscumque locis ad hoc convenientibus et honestis infra nostras civitatem, diocesim, et provinciam Cantuar. ubilibet constitutio verbum Dei clero et populo in lingua Latina seu vulgari licite proponere et praedicare valeatis, non obstante constitutione provinciali Oxon. nuper per bonae memoriae dominum Thomam Arundel Cant. archiepiscopum, praedecessorem nostrum, edita, et aliis constitutionibus nostris et praedecessorum nostrorum contra praedicantes huiuscemodi editis non obstantibus quibuscumque, vobis, quem literarum scientia, morumque laudabilis vitae meritis, aliisque virtutum praeconiis sufficienter (novimus) insignitum, liberam tenore praesentium concedimus facultatem.'

p. 16, l. 19. *þe weye of Caym*. To a Lollard, the word Caym (Cain) stood for the four orders of friars, because the four letters which make up the word were taken to designate respectively the Carmelites, the Augustinians, the Jacobites (or Dominicans), and the Minorites (Franciscans). This explains the term 'Caymes Castles' used by Wyclif for the monasteries (cf. *S. E. W.*, iii, p. 348, l. 19 and note, p. 368, l. 27; *Wyclif*, E.E.T.S., p. 508, note).

p. 16, l. 19. *possessioners*: that is, such orders among the clergy as held possessions or endowments.

p. 17, l. 26. *þise newe constituciouns*: the constitutions of Arundel, Archbishop of Canterbury, issued in 1409 (see *Introd.*, p. xii).

p. 18, l. 25. *sensuris*: a spiritual punishment inflicted by some ecclesiastical judge.

p. 22, l. 16. *Liȝre*: Nicholas of Lyra, born at Lyra in Normandy, 1270, died at Paris, 1340. The tradition that he was of Jewish descent appears to have been an unfounded statement dating only from the fifteenth century. He took the Franciscan habit, studied theology, received the doctor's degree at Paris, and became a professor at the Sorbonne. He was the author of

numerous theological works, the most famous of which is the *Postillae Perpetuae in Universam S. Scripturam*. It soon became the favourite manual of exegesis, and was the first Biblical commentary to be printed (cf. *Catholic Encyclopedia*, vol. xi, p. 63).

p. 23, l. 23. *þe dedication of þe chirche*. The service held at the dedication of a church according to the Use of Sarum contains the following words: 'Christus enim desponsat hodie matrem nostram norma iustitiae, quam de lacu traxit miseriae ecclesiam. In spiritus sancti clementia, sponsa sponsi laetatur gratia, reginis laudis cum gloria, felia dicta. . . Sic typicis descripta sensibus, nuptiarum induta vestibus, coeli praestet hodie civibus, Christo iuncta.'

The service from which this passage is taken occurs in an early fifteenth-century pontifical in the Cambridge University Library (cf. Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, 2nd edit., vol. i, p. 237). Although the words as quoted in the text do not actually occur in this service, they must have been taken from one very similar.

p. 27, l. 8. *To bigynne at Mary Cristis modir* . . . A similar enumeration occurs in Don Michel's *Ayenbite of Inwyt* (E.E.T.S.), pp. 266, 267; and in 'Sawles Warde', Morris, *Specimens of Early English*, Pt. I, p. 91.

p. 28, l. 19. *Mardoche* = Mordecai (Vulg. Mardocheaus).

p. 35, l. 13. *As Odo seip*. Probably Odo of Cheriton or Sherston, an English Cistercian monk (d. 1247). His sermons on the Sunday Gospels were completed in 1219, and were printed at Paris by Matthew Macherel under the title 'Flores Sermonum ac Evangeliorum Dominicalium excellentias. Magistri Odonis Cancellarii Parrhisienis.' The author in this edition is designated as 'Cancellarius Parisiensis' possibly from confusion with Odon de Châteauroux, Chancellor of Paris in 1238. This edition is extremely rare (cf. *Dict. Nat. Biog.*, vol. xli, p. 428, art. Odo of Cheriton).

p. 35, l. 14. *anfest*. No verb 'anfest' is recorded. 'Anfest' perhaps = 'Hanfest' for 'handfest', betroth, make a contract of marriage. The text shows several examples of irregularity in the use of the initial 'h'; cf. *ailestorm*, p. 46, l. 10; *hesiliar*, p. 125, l. 23; *eire* beside *heire*, p. 20, l. 25, p. 46, l. 9. The omission of medial *d* before *f* is not unknown in ME.; cf. Caxton, *Sonnes of Aymon*, iii. 107 (1489), 'Ye ben not worth an *hanfull* of strawe.'

p. 35, l. 17. *haruest*. Perhaps an error for 'hanuest' = handfest, marriage contract. No example of a noun 'handfest' is given in *N.E.D.* before 1611, Shaks. *Cymb.*, i. v. 78, 'The Remembrancer of her, to hold The handfast to her Lord.' For the form see note on 'anfest'.

p. 36, l. 19. *as Jerom seip*. The passage quoted does not seem to occur in the writings of Jerome. The exact words are to be found in one of the Homilies formerly attributed to St. John Chrysostom (see note on p. 4, l. 6).

p. 38, l. 3. *William de Seint Amor*. Born in 1202 of humble parents. He was educated at the University of Paris and became a stern opposer of the mendicant orders. His most famous work is 'Tractatus brevis de novissimorum temporum periculis ex scripturis excerptus et in certa capitula digestus' (cf. *Maître Guillaume de Saint-Amour*, par Maurice Perrod, Paris, 1895).

p. 48, l. 10. *louedaies*: a day appointed for a meeting with a view to an amicable settlement of a dispute, and hence, an agreement entered into at such a meeting (*N.E.D.*); cf. Chaucer, *Prologue*, l. 258, 'In love-dayes ther

coude he mochel helpe'; and *Piers Plowman*, iii. 157, 'She ledeth þe lawe as hire list & lovedayes maketh.'

p. 54, l. 18. For it drawep hem toward heuene as bocket in to welle. Evidently a proverbial expression; cf. 'Complaint of the Ploughman', 'They follow Christ that shed his blood To heaven, as buckette into the well' (*Pol. Poems and Songs*, ii, p. 312, R. S.). For a somewhat different use of the same proverbial phrase, cf. Chaucer, *Knight's Tale*, l. 675, 'Now up, now down, as boket in a welle.'

p. 56, l. 23. Ordinal: a book setting forth the services of the Church, as they existed before the Reformation.

p. 59, l. 11. Gregor in his decre. 'In sancta Romana ecclesia dudum consuetudo est valde reprehensibilis exorta, ut quidam ad sacri altaris ministerium cantores eligantur, et in diaconatus ordine constituti modulationi vocis inserviant, quos ad praedicationis officium, et eleemosynarum studium vacare congruebat. Unde fit plerumque, ut ad sacrum ministerium, dum blanda vox quaeritur, quaeri congrua vita negligatur et cantor minister Deum moribus stimulet, quum populum vocibus delectat. Qua in re praesenti decreto constituo, ut in hac sede sacri altaris ministri cantare non debeant, solumque evangelicae lectionis officium missarum solennia exsolvant; psalmos vero ac reliquas lectiones censeo per subdiaconos vel, si necessitas exigit, per minores ordines exhiberi. Si quis autem contra hoc decretum meum venire tentaverit, anathema sit' (Migne, tom. 187, col. 430).

p. 60, l. 2. Lucifer. In Christian theology, Lucifer was regarded as the name of Satan before his fall, hence his association with 'the children of pride' (cf. the phrase, 'as proud as Lucifer').

p. 60, l. 4. Beelzebub. From the New Testament designation of Beelzebub as the 'prince of demons', the word became, at an early period, one of the popular names of the devil. It is assumed that the Beelzebub of the New Testament is to be identified with the Philistine god of flies, one of whose special prerogatives it was to drive away the flies troubling the sacrifice, who were looked upon as evil spirits with no right to be there. The connexion of Beelzebub with 'the envious' is difficult. On p. 11, l. 1, there is a reference to Beelzebub as the 'god of flies, or ellis a god þat makij discorde', an idea which may have arisen from the passage in St. Matthew xii. 24-8, in which Christ refutes the charge of exorcizing devils by Beelzebub the prince of devils. The 'god þat makij discorde' might be looked upon as the spreader of calumny, and so as the lord of the envious.

p. 60, l. 5. Abadon. The name of the angel of the bottomless pit (Rev. ix. 11). 'Wanhope' or despair is one of the attributes of Sloth; hence the connexion between the lord of the bottomless pit and the slothful.

p. 60, l. 6. Mammon. The Aramaic word for 'riches' occurring in the Greek text of Matthew vi. 24 and Luke xvi. 9-13. Owing to the quasi-personification in these passages the word was taken by mediaeval writers as the proper name of the devil of covetousness. Cf. *Piers Plowman*, A. ix. 81, 'He . . . with Mammonas moneye bath maketh him frendes'; and *Ord. Crysten Men* (1502), II. xi. 117, 'A devyll named Mammona made unto the covetous man VI commundementes.'

p. 60, l. 8. Belphegor. A form of Baal-Peor (cf. Deut. iv. 3, Num.

xxv. 5, Ps. cvi. 28). His connexion with gluttony may be accounted for by the fact that human sacrifices were offered to him.

p. 60, l. 9. *Asmodeus* (cf. Book of Tobit, iii. 8). In the Apocrypha occurs the story of the love of Asmodeus, an evil demon, for Sara, the daughter of Raguel, whose seven husbands were slain in succession by him on their respective bridal nights. From the part played by him in this story, he is regularly associated with the sin of lechery.

p. 60, l. 22. *As Parisiens seip*. Probably Peter Cantor Parisiensis, a native of Poitiers, died at Long Pont Abbey in 1197. In 1180 he was invested with the office of Precentor in the Cathedral of Paris. His *Verbum Abbreviatum* is quoted in the *Apology for Lollard Doctrines*, edited by J. H. Todd (1842), p. 53. Cf. Dr. Todd's note, p. 154.

p. 61, l. 3. *Summe maken lettris . . . to selle alle her suffragis*. The reference is to the custom of granting letters of fraternity by the convents to their benefactors. These letters entitled those named in them to a share in the benefits of all prayers or merits of the convent or order. Cf. *Jacke Upland* :

'Freer, what charity is this,

 to such rich men give letters of fraternite,
 confirmed by your generall seale,
 and thereby to bear him in hand,
 that he shal have part of all your masses,
 mattens, preachings,
 fastings, wakings,
 and all other good deeds
 done by your brethren of your order,
 both whilst he liveth,
 and after that he is dead.'

(*Pol. Poems and Songs*, R. S., ii, p. 33.)

p. 61, l. 6. *pe decre saluator*. A decree of Urban II against the practice of simony, beginning 'Salvator praedicat in evangelio'.

p. 67, l. 1. *But pees-makars in pe fendis chirche confidren hem togidir in a fals pees*. Cf. *S. E. W.*, i, p. 321, 'Here men seien soþeli þat þer ben two peesis, verri pees and fals pees, and þei ben ful dyvers. . . Fals pees is groundid in reſte wiþ oure enemys, whanne we assente to hem wiþouten aȝenſtonding,' &c.

p. 68, l. 2. *Moneþ him*. It is doubtful whether the verb 'moan' occurs before the sixteenth century. 'Mone' is often a misprint or a misreading for 'moue' = move, or for 'mene' = to lament. Two fifteenth-century instances are given in *N.E.D.*, but possibly the true readings may be 'mene' and 'mournyd' respectively. 1425, *Castle of Perseverance*, Macro Plays, 125, 'Mankynde! take kepe of chastite, & mone þee to maydyn Marye'. 1471, *Paston Letters*, iii. 4, 'Ther was kyllyd uppon the fiede . . . Sir Omfrey Bowghsher off our countre, whyche is a sore moonyd man her.'

p. 69, l. 10. *pe comune gloose*. *Glossa Ordinaria*, thus called from its common use in the Middle Ages. Its author, Walafrid Strabo (d. 849), had some knowledge of Greek, and made extracts chiefly from the Latin Fathers, and from the writings of his master, Rabanus Maurus, for the purpose of

illustrating the various meanings of Scripture. Until the seventeenth century it remained the favourite commentary on the Bible. The second gloss, *Glossa Interlinearis*, was the work of Anselm of Laon (d. 1117). After the twelfth century, copies of the Vulgate were usually supplied with both these glosses, while later, from the fourteenth century onwards, the *Postilla* of Nicolaus of Lyra were added (cf. *Cath. Encyclop.*, vol. vi, p. 588).

p. 75, l. 26. *pe maistir of sentence*. See note on p. 12, l. 15.

p. 88, l. 29. *Ordinarijs*. An ordinary is an officer who has of his own right, and not by special deputation, immediate jurisdiction in ecclesiastical cases (*N.E.D.*).

p. 88, l. 30. *Purgacioun*. Canonical purgation is the affirmation on oath of his innocence by the accused in a spiritual court, confirmed by the oaths of several of his peers (*N.E.D.*).

p. 91, l. 4. *Greet feires of pe 3eere for pe moost partie ben sett on pe saboth dai*. It seems to have been customary for fairs to have been held on Sunday and on High Feast Days, for in the middle of the fifteenth century a statute was enacted whereby fairs and markets were forbidden to be held on these days (Statutes of the Realm, 27 Hen. VI, c. 5). Cf. *Town Life in the Fifteenth Century*, Mrs. J. R. Green, vol. i, p. 156.

p. 92, l. 27. *As doctour Odo seip*. See note on p. 35, l. 13. The passage quoted here occurs also in an English translation in the *Apology for Lollard Doctrines*, p. 57. The editor, Mr. J. H. Todd, states that he discovered the original in the *Flores Sermonum* printed by Matthew Macherel in 1520. No copy of this work has been found in the British Museum or the Bodleian.

p. 97, l. 27. *seint Siluestir took pis possession*. For a similar passage cf. *English Works of Wyclif*, E.E.T.S., pp. 380-2, especially, 'And so mustenoure clerkis argue whan þai alleggen for her lordeschip þe lyuynge of her patrons & sayntis, & sayen þus: Seynt thomas & seynt hwe & seynt Swipune wer þus lordis, & in þis þai suyd cristis lyuynge & his lore; þerfore we may lefulli be þus lordis' (p. 382).

seint Siluestir. Silvester, Bishop of Rome, 314-35. The accounts of his papacy preserved in the *Liber pontificalis* are little else than a record of the gifts said to have been conferred on the Roman church by Constantine the Great.

p. 97, l. 28. *seint Swipun* (d. 862): bishop of Winchester, and patron saint of Winchester Cathedral from the tenth to the sixteenth centuries. He was the tutor of Æthelwulf, King of Wessex, whom he persuaded to give a tenth of his royal lands to the Church.

p. 97, l. 28. *seint William*: perhaps William Fitzherbert, Archbishop of York. He was elected Archbishop in 1142 at the instance of the King, in opposition to the candidature of Henry Murdoc, a Cistercian monk. The validity of the election was disputed on the ground of alleged simony and royal influence. In 1143 the Pope decided that William should be consecrated if he could clear himself from the accusation of bribery. This he did conclusively, and the legate consecrated him Archbishop in the same year. He died in 1153, and was canonized in 1227.

p. 101, l. 6. *hauntrip*: perhaps a frequentative of 'haunten', to frequent, resort to, although such a verb is not recorded. More probably *hauntrip* = *auntrip*, to venture to go, with an inorganic initial *h*, which is common in this text.

p. 104, l. 31. *pe sumnour*. For a somewhat similar description of the corrupt practices of the summoner, cf. Chaucer, *Canterbury Tales*, Prologue, ll. 649-58.

p. 107, l. 5. *pis is expouned in pe pridde comaundement*, cf. p. 93.

p. 112, l. 21. *pe fende . . . hap þouun leve to XII men for twelue grootis to passe forpe on a quest*: a reference to the bribery and corruption of juries which prevailed at the time. Cf. *England in the Age of Wycliffe*, Trevelyan, pp. 216, 217; *Paston Letters*, i, nos. 155, 159.

p. 113, l. 33. *opir payment gete þei noon but a whit stik*. Cf. *English Works of Wyclif*, E.E.T.S., p. 233, 'Also lordis many tymes don wrongis to pore men bi extorscions & unresonable mercymentis & unresonable taxis, & taken pore mennus goodis & paien not þerfore but white stickis . . .' The reference is to the custom of 'purveyance'—the right of the sovereign when travelling through the country to receive food and maintenance for himself and his retinue. The custom was liable to grave abuses. Not infrequently no payment was made; when it was, it often took the form of tallies—the 'whit stik' of the text—which gave the recipient the right to deduct the amount from any taxes he might have to pay in the future (cf. *Encyclop. Brit.*, art. 'Purveyance'; Stubbs, *Const. Hist.*, ii).

p. 120, l. 30. *Geizi* = Gehazi.

p. 120, l. 32. *Helesie* = Elisha.

p. 124, l. 8. *Seynt Hewe seip*. Perhaps Hugh of St. Victor (1078-1141), mystic philosopher, the author of many books. He, however, was not canonized. St. Hugh of Avalon (c. 1140-1200), Bishop of Lincoln, may be the 'seynt Hewe' of the text, but there is no evidence that he made any contribution to literature.

p. 132, l. 5. *Magistrum historiarum*: Peter Comestor (d. 1178), author of *Historia Scholastica*, a sacred history beginning at the Creation and continuing to the end of the incidents recorded in the Acts. It is from this work that he is known as 'Magister historiarum'.

p. 132, l. 6. *pere ben poo men pat boosen her bristis . . .* For a similar passage, cf. *Select Works of J. Wyclif*, Arnold, vol. iii, p. 124, 'And so soche men þat boosen hor brestis, or pynchen hor belyes, to make hom smale wastes, or streynen hor hosis to schewe hor strong legges, semen to chalange God of giftes þat he hafs gyven hem . . .' For an interesting account of fashions in dress in the fourteenth and fifteenth centuries, cf. *English Life and Manners in the Later Middle Ages*, Abram, pp. 152-72.

p. 132, l. 7. *parten her hosis* = wear parti-coloured hose. For this use of 'part' cf. *Wyclif* (E.E.T.S.), p. 471, 'Herfore biddiþ God in his lawe þat his men shulden not be clopid in wollun & lynnun partid to-gidere,' and (1570) North, *Doni's Philos.*, 70, 'So goodly a beaste . . . with his parted hide (halfe blacke, halfe white).' *N.E.D.*

p. 132, l. 7. *cracowen her schoos*. This refers to the custom of wearing shoes with long pointed toes which projected far beyond the end of the foot; it is said to have been introduced into England by Anne of Bohemia, wife of Richard II, and the shoes were called 'cracowes', probably because they came from Cracow in Poland, at that time incorporated with Bohemia. Cf. Monk of Evesham, *Life of Richard II*, p. 126: 'Cum ista Regina (i.e. Anne of Bohemia) venerunt de Boemia in Angliam abusiones illae execrabiles, sotulares

cum longis rostitis (Anglice Cracowys vel Pykys) dimidiam virgam largiter habentes ita ut oporteret eos ad tibiam ligari cum catenis argenteis, antequam cum eis possent incedere.'

p. 132, l. 11. *gigge-haltiris*: probably a coined word used contemptuously for the chains or collars which were worn round the neck. *Gigge* = a flighty, giddy girl.

p. 132, l. 11. *Honycombis*: evidently the name given to some kind of head-dress fashionable at the time.

p. 135, l. 19. *panne may þe soule seie to þe bodi*. The Dialogue between the Soul and the Body after Death was one of the most popular themes treated in mediaeval religious poetry, poems of the kind being found in nearly every Western European language.

GLOSSARY

ABBREVIATIONS USED

<i>a.</i>	adjective.	<i>perh.</i>	perhaps.
<i>adv.</i>	adverb.	<i>pl.</i>	plural.
<i>aphet.</i>	aphetic.	<i>pp.</i>	past participle.
<i>coll.</i>	collective.	<i>pref.</i>	prefix.
<i>comp.</i>	comparative.	<i>prep.</i>	preposition.
<i>conj.</i>	conjunction.	<i>pres.</i>	present.
<i>f.</i>	from.	<i>pron.</i>	pronoun.
<i>fem.</i>	feminine.	<i>pr. p.</i>	present participle.
<i>fig.</i>	figurative.	<i>refl.</i>	reflexive.
<i>gen.</i>	genitive.	<i>sb.</i>	substantive.
<i>imp.</i>	imperative.	<i>sing.</i>	singular.
<i>impers.</i>	impersonal.	<i>subj.</i>	subjunctive.
<i>inf.</i>	infinitive.	<i>super.</i>	superlative.
<i>inter.</i>	interjection.	<i>t.</i>	transitive.
<i>in.</i>	intransitive.	<i>v.</i>	vide.
<i>L.</i>	Latin.	<i>var.</i>	variant.
<i>OE.</i>	Old English.	<i>vb.</i>	verb.
<i>OF.</i>	Old French.	<i>1</i>	first person.
<i>ON.</i>	Old Norse.	<i>2</i>	second person.
<i>p.</i>	past tense.	<i>3</i>	third person.

A

Abak, *adv.* back, 22/23, 57/4.
Abasche, *vb. i. inf.* stand confounded, 47/14.
Abhominable, **abhomynable**, *a.* abominable, 45/7, 116/5.
Abhominacioun, *sb.* abomination, 68/9, 108/1.
Abide, *vb. i. inf.* remain, wait, abide, 4/15, 98/26; *abidiþ*, 3 *sing. pres.* 63/11; *abiden*, 3 *pl. pres.* 101/3; *abiding*, *pr. p.* 27/16; *abidiþ*, *vb. t.* 3 *sing. pres.* endures, suffers, 119/19.
Abiect, *a.* rejected, cast out, 41/9.
Abouen, *adv.* above, 46/11; *prep.* 9/28, 19/24, 19/28, &c.
Aboute, *prep.* about, 69/12.
Abreg(ge), *vb. t. inf.* curtail, 18/28, 80/31.
Abrood, *adv.* abroad, 52/13, 130/31.
Abstinenace, *sb.* abstinence, 79/10.
Abstynen, *vb. t. 3 pl. pres.* abstain, 48/14.

Accepten, *vb. t. 3 pl. pres.* accept, 133/5; *accepting*, *pr. p.* 88/30.
Accepting, *sb.* accepting, 114/17.
Accusars, *sb. pl.* accusers, 111/14.
Accusing, *pr. p.* accusing, 134/34.
Acordaunce, *sb.* agreement, 16/10.
Acorde, *sb.* accord, agreement, 2/14, 74/30.
Acorden, *vb. i. 3 pl. pres.* agree, 1/19, 12/18, 41/28, 42/15; *acordiþ*, 3 *sing. pres.* 23/13, 38/6; *acording*, *pr. p.* 58/16.
Acounte, *vb. t. 1 pl. subj.* count, 38/2.
Accioun, *sb.* action, 81/18.
Acumbrid, *pp.* encumbered, 80/14.
Acursid, *pp.* accursed, 116/30, 120/8.
Addre, *sb.* adder, 47/8; *addris*, *eddris*, *pl.* 43/6, 111/12, 136/7.
Aduersarie, *sb.* adversary, 104/14.
Aduersite, *sb.* adversity, 65/33.
Afe(e)rde, *pp.* afraid, 16/6, 57/3.
Affeciouns, **affeciouns**, *sb. pl.* passions, 29/17, 23, 65/30.

- Affectuousli**, *adv.* earnestly, 30/1.
Affermep, *vb.* *t.* 3 *sing. pres.* affirms, 6/1, 76/28.
Aform(e), *adv.* before, 17/4, 28/6, 41/20, 61/22, 100/23, *prep.* 47/16.
Aftir, *adv.* afterwards, 7/27, 8/2, 43/14; *prep.* in accordance with, 2/19, 6/11, 9/2, &c.; *conj.* according as, 29/24.
Aftirward, *adv.* afterwards, 43/12.
Agee, *sb.* age, 14/3.
Aile-storm, *sb.* hail-storm, 46/10.
Al, *a. sing.* all, 2/14; *al*, *alle*, *allen*, *pl.* 2/16, 18, 3/16, 4/21, 133/1, &c.
Al, *adv.* entirely, 46/13, 30.
Albeit, *conj.* although, 11/27.
Algatis, *adv.* always, 40/28, 59/10; at any rate, 100/6.
Alien, *a.* alien, 73/11, 81/25.
Almes, *sb.* alms, 54/7, 54/17, 105/3.
Almes-dede, *sb.* almsgiving, 86/12.
Almisdoars, *almysdoars*, *sb.* *pl.* *almisdoers*, 48/7, 53/21, 54/14.
Almiȝti, *a.* almighty, 5/2, 31/4, 46/20, &c.
Aloone, *adv.* alone, 121/6.
Als, *adv.* as, 93/15, 93/27, 101/7.
Alwey, *adv.* always, 93/32.
Amende, *vb.* *t. inf.* amend, 38/24, 64/15; *amendid*, *pp.* 56/16.
Amendement, *sb.* amendment, 133/13.
Amending, *sb.* amending, 99/11, 118/21.
Amendis - making, *sb.* amends-making, 74/18.
Among(e), *prep.* among, 39/12, 62/28, 86/20.
Amys, *adv.* amiss, 53/17, 54/18.
Anagogy, *sb.* mystical interpretation, 24/24.
And, *conj.* if, 11/30, 54/26, &c.
Anentis, *anentst*, *prep.* with, 5/2, 5, 8/9; in the sight of, 97/16.
Anfest, *vb.* *t. inf.* = ? hanfest for handfest, betroth, make a contract of marriage, 35/14 (*see note*).
Angir, *hanger*, *sb.* anger, 44/24, 59/25.
Annon, *anon*, *adv.* at once, 10/23, 50/23, 54/20, 66/13.
Anoyntyng, *sb.* anointing, 60/1.
Answers, *vb.* *t. inf.* answer, 100/5; *answeren*, 1 *pl. pres.* 72/10, 73/12.
Apaid, *a.* satisfied, contented, 86/25.
Apert, *adv.* openly, 100/3.
Apocalips, *sb.* Apocalypse, 119/9.
Apostasie, *sb.* apostasy, 41/2, 92/14.
Apostataa, *sb.* apostate, 92/4; *pl.* 22/23, 93/26.
Apostilhed, *sb.* apostlehood, 97/10.
Apostlis, *sb.* *pl.* apostles, 5/16, 60/17.
Appetite, *sb.* appetite, 115/19.
Appil, *sb.* apple, 120/16.
Ap(p)ropurid, *pp.* set apart, 35/11, 74/7.
Aproued, *vb.* *t.* 3 *sing. p.* approved, 39/3; *aprouyng*, *pr. p.* 134/33; *aproued*, *pp.* 32/17.
Araied, *pp.* arrayed, 31/17, 37/27.
Arioleris, *sb.* *pl.* soothsayers, diviners, 132/20 (*OF. ariote, hariote*); more usual form 'ariole', but cf. *Apol. Loll.* 92.
Arme, *vb.* *t. imp.* arm, 104/14; *armyn*, 3 *pl. pres.* 65/17; *armed*, *armyd*, *pp.* armed, 65/14, 118/2.
Armour, *sb.* armour, 52/11, 65/15, 20, 104/13; *pl.* 65/16.
Armeyed, *a.* armed, 53/12.
Arow, *sb.* arrow, 72/1.
Article, *sb.* article, 75/14; *articlis*, *pl.* 47/11.
Aschamed, *pp.* ashamed, 68/10, 71/1.
Aseelid, *pp.* sealed, 113/3.
Aseep, *sb.* satisfaction, 78/33; *made aseep*, *made atonement* = *OF. fere aset*; *L. satis facere*.
Assigned, *vb.* *t.* 3 *sing. p.* appointed, 12/26.
Askars, *sb.* *pl.* questioners, 93/28.
Aske, *vb.* *t. inf.* ask, 69/30; *axep*, *axip*, 3 *sing. pres.* 27/11, 54/6, 65/32; *asken*, 3 *pl. pres.* 82/8; *axe*, *imp.* 13/13; *axid*, 3 *sing. p.* 38/5; *pp.* 52/6.
Asoyled, *pp.* assoiled, 76/5.
Aspiee, *vb.* *t. inf.* watch, 45/22.
Aspiep, for *aspiep*, 3 *sing. pres.* spies upon, 19/4; *perh.* on analogy with 'despise'.
As(s)aile, *vb.* *t. inf.* assail, attack, 40/1, 65/18, 66/9; *assailed*, 3 *sing. p.* 66/12.
Assay, *vb.* *t. imp.* try, 136/13; *assaiyng*, *pr. p.* 53/20.
Asse, *sb.* ass, 121/21.
Astaat, *astate*, *sb.* state, estate, 33/19, 34/5, 10, 97/25; *astaatis*, *pl.* 106/6.
At, *prep.* from, 28/19.
Atwynne, *adv.* apart, 51/13.
Auarice, *auarise*, *sb.* avarice, 39/28, 58/27.
Auditours, *sb.* *pl.* auditors, 133/4.

Aungel, *sb.* angel, 15/18, 18/1; *aungelis*, *pl.* 2/2, 15/3, 47/16.
Auter, *sb.* altar, 104/30; *auters*, *pl.* 37/26.
Author, *sb.* author, 39/12; *autours*, *pl.* 120/1, 132/17.
Autorise, *vb. t. inf.* authorize, 42/9; *autoriseþ*, 3 *sing. pres.* 125/4.
Autorite, *sb.* authority, 32/15, 33/24, 111/13.
Autorysing, *sb.* sanctioning, 32/15.
Auþt, *see* Owist.
Availle, *vb. t. 3 sing. subj.* avail, 97/15; *availen*, 3 *pl. pres.* 55/28.
Avarouse, *avarouse*, *a.* avaricious, 60/7, 103/22.
Avauncid, *avaunsid*, *pp.* advanced, 93/23, 118/35.
Avault, *sb.* boasting, 135/14.
Avauntage, *sb.* advantage, 105/18.
Avise, *vb. t. inf.* advise, 105/22.
Avoide, *vb. t. inf.* avoid, put away, 55/1, 99/18; *avoiden*, 3 *pl. pres.* 52/19.
Avoket, *sb.* advocate, 8/9.
Avowtreris, *sb. pl.* adulterers, 71/15, 131/19.
Avowtresse, *sb.* adulteress, 130/26.
Avowtrie, *sb.* adultery, 130/22.
Awake, *vb. t. imp.* awake, 35/3.
Awe, *sb.* fear, 95/16; power to inspire fear, 70/10.
Away, *adv.* away, 4/15, 40/9, 52/14.
Axe, *see* Askø.
Axing, *sb.* asking, 5/5.
Azen, *adv.* again, 39/6, 59/2; *prep.* against, 6/16, 8/3, 11/5, &c.
Azen-biyng, *sb.* redemption, 32/12.
Azens, *prep.* against, 13/1, 5.
Azenseie, *vb. t. inf.* contradict, 101/3; *azenseyn*, 3 *pl. pres.* 131/6.
Azenseyng, *sb.* contradiction, 26/26, 46/29.
Azenstonden, *vb. t. 3 pl. pres.* withstand, 13/11; *azenstooden*, 3 *pl. p.* 13/11; *azenstonding*, *pr. p.* 14/14.
Azenward(e), *adv.* on the other hand, 6/7, 7/31, 31/36.

B

Baate, *sb.* strife, 117/10.
Bak, *sb.* back, 58/25.
Bakbiter, *sb.* backbiter, 98/13; *bak-biters*, *bacbitears*, *pl.* 98/11, 131/11.
Bakbiting, *sb.* backbiting, 98/2.
Bakwarde, *adv.* backward, 108/18.

Balaunce, *sb.* balance, 108/1, 7.
Bal(e)ys, *sb.* rod, 94/5, 6; *OF. balcis* = besom, broom.
Banere, *sb.* banner, 134/18.
Baptem, *baptyme*, *sb.* baptism, 2/17, 28/14, 59/28.
Baptisid, *pp.* baptized, 35/17.
Bar, *see* Bere.
Bare, *a.* bare, naked, 46/3, 80/17.
Bareheed, *a.* bareheaded, 104/26.
Bargayn, *sb.* bargain, 61/5.
Barre, *sb.* bar, 134/17.
Bastard, *a.* bastard, 93/13.
Bataile, *sb.* battle, 71/6, 99/19; *batailles*, *pl.* 13/29.
Be, *vb. aux. inf.*, *be*, 3/20, 24; *am*, 1 *sing. pres.* 16/6; *art*, *arte*, 2 *sing. pres.* 6/20, 36/26, 75/22; *is*, 3 *sing. pres. passim*; *arne*, 3 *pl. pres.* 5/14; *ben*, 3 *pl. pres. passim*; *was*, 3 *sing. pres.* 21/8, &c.; *weren*, 3 *pl. p.* 5/16, &c.; *be*, 3 *sing. subj.* 7/7; *be*, *pp.* 2/5, 30/23.
Beaute, *sb.* beauty, 44/18, 49/21.
Bedde, *sb.* bed, 118/5, 130/27.
Bedemen, *sb. pl.* beadsmen, 45/27.
Beemes, *sb. pl.* beams, 37/26.
Beere, *sb.* beer, 115/34.
Beest, *sb.* beast, 3/26; *beestis*, *pl.* 2/20, 37/31, 45/10, 11.
Beest, *adv.* best, 41/15, 46/4, 58/9.
Beestli, *a.* resembling a beast in unintelligence; ignorant, foolish, 101/12.
Beform, *biforne*, *prep.* before, 12/7, 47/18; *biforn*, *adv.* 43/14.
Beggars, *sb. pl.* beggars, 46/15.
Begry, *sb.* beggary, 43/17.
Behouseþ, *bihouseþ*, *vb. t. 3 sing. pres.* behoves, 3/20, 77/4, 84/10; *behoused*, 3 *sing. p.* 3/24.
Belchip, *vb. t. 3 sing. pres.* casts up, 45/6.
Beli, *sb.* belly, 50/1; *belies*, *pl.* 132/7.
Belle, *sb.* bell, 41/34.
Benefice, *sb.* benefit, 120/31; *benefice*, 93/23; *beneficis*, *pl.* 92/26.
Beneipe, *see* Binep.
Bent, *a.* bent, 71/17.
Bere, *vb. t. inf.* bear, 93/30; 1 *pl. subj.* 38/2; *berip*, 3 *sing. pres.* 66/2, 87/5, 98/14; *beren*, 3 *pl. pres.* 24/25; *bar*, 3 *sing. p.* 119/2; *born(e)*, *pp.* 2/11, 35/14, 76/13, 85/30.
Berne, *sb.* barn, 29/8.
Bestial, *a.* bestial, 45/11.
Bete, *vb. t. inf.* beat, 104/29; 2 *sing.*

subj. 95/4; *beetist*, 2 *sing. pres.* 95/5; *beten*, *pp.* 73/29, 30, 133/8.
Betingis, *sb. pl.* beatings, 8/18.
Betir, *a. comp.* better, 56/16, 82/24, 83/1, 100/22.
Bi, *prep.* according to, 104/33.
Bible, *sb.* Bible, 62/26.
Bicum, *vb. i. inf.* become, 79/21; *bicomen*, 3 *pl. pres.* come, 129/9.
Bidde, *vb. t. inf.* bid, 104/32; 3 *sing. subj.* 84/11; *biddiþ*, 3 *sing. pres.* 82/11; *bad*, 3 *sing. p.* 42/22; *boden*, *pp.* 79/19, 97/21.
Bidding, *sb.* command, 88/3; *bid-dingis*, *pl.* 8/15, 27/12, 105/16.
Bidene, *adv.* continuously, 81/9.
Bie, *vb. t. inf.* buy, 14/18, 60/31, 91/2; *bouþt*, 3 *sing. p.* bought, 72/9.
Biears, *bigger(i)s*, *sb. pl.* buyers, 60/33, 92/20, 132/27.
Bigger(i)s, *see* *Biears*.
Bigile, *vb. t. inf.* beguile, 71/21; 3 *sing. subj.* 42/22; *bigilen*, 3 *pl. pres.* 14/9; *bigilid*, *pp.* 36/15; *bigiling*, *pr. p.* 25/26.
Bigunne, *vb. t. 3 pl. p.* began, 101/18.
Bigynnyng, *sb.* beginning, 112/9.
Bihap, *adv.* perchance, 78/2.
Bihigt, *vb. t. 3 sing. p.* promised, 64/21, 77/8.
Biholdest, *vb. t. 2 sing. pres.* beholdest, 127/4.
Biholding, *sb.* beholding, 120/17.
Bijlde, *vb. t. inf.* build, 3/14; *bilden*, *pl. pres.* 9/8, 19/14, 37/24; *bildid*, *pp.* 129/22.
Bilding, *bildyng*, *sb.* building, 40/3, 42/17, 109/15; *ildingis*, *bildyngis*, *pl.* 38/16, 109/13.
Bileuars, *sb. pl.* believers, 5/24.
Bileue, *vb. t. inf.* believe, 2/17.
Bileue, *sb.* belief, 32/17, 47/3, 55/29.
Bileue, *vb. t. 1 sing. pres.* leave, 64/23; *bilefte*, 3 *sing. p.* 64/24.
Bilijke, *vb. t. inf.* resemble, 129/22.
Bimene, *vb. t. inf.* mean, signify, 59/5.
Bineþ, *beneipe*, *adv.* beneath, 76/13, 81/27; *prep.* 134/31.
Birie, *vb. t. imp.* bury, 94/8; *biried*, *pp.* 31/8.
Birpe, *sb.* birth, 122/8.
Bischopis, *sb. pl.* bishops, 43/11, 75/31.
Bisecheing, *sb.* besieging, 21/13.
Biside, *adv.* aside, 97/23; *at hand*, 134/23.

Biside, *bisiþde*, *prep.* away from, 3/28; *beside*, 46/18, 65/3; *con-trary to*, 117/12.
Bisi(e), *bisy*, *a.* earnest, importunate, 5/4, 35/4, 52/31, 63/7; *busy*, 100/2.
Bisi(e), *vb. t. imp.* busy, occupy, 62/29, 63/1; *bisien*, 3 *pl. pres.* 59/12, 110/7.
Bisili, *adv.* earnestly, 7/20; *busily*, *diligently*, 57/11, 95/7.
Bisines, *sb.* occupation, 40/4; *care*, *solicitude*, 97/3; *industry*, 111/8.
Bitars, *sb. pl.* biters, 111/11.
Biten, *vb. i. 3 pl. pres.* bite, 111/2; *bitiþ*, 3 *sing. pres.* 66/14; *boote*, 3 *sing. p.* 120/18.
Bitidde, *vb. t. 3 sing. p.* befell, 102/18.
Bitoken, *vb. t. inf.* betoken, 47/3.
Bitook, *vb. t. 3 sing. p.* gave, 28/11, 64/25.
Bitraie, *vb. t. inf.* betray, 93/12; *bitraied*, 3 *sing. p.* 60/19; *bitray-ing*, *pr. p.* 62/5.
Bittir, *a.* bitter, 44/20, 21.
Bittirnes(se), *sb.* bitterness, 47/27, 98/12.
Bitwixe, *prep.* between, 48/29, 108/26.
Bipenken, *vb. t. 3 pl. pres.* reflect, think, 59/15.
Blame, *vb. t. inf.* blame, 38/15, 18, 40/9; *blameþ*, 3 *sing. pres.* 42/8, 49/2, 49/21; *blamed*, 3 *sing. p.* 62/2.
Blasfem, *vb. t. inf.* blaspheme, 84/36; *blasfemen*, 3 *pl. pres.* 68/21; *blasfemenen*, 3 *pl. p.* 15/20.
Blasfemars, *sb. pl.* blasphemers, 131/9.
Blasfemouse, *a.* blasphemous, 90/11.
Blasfemye, *sb.* blasphemy, 11/20.
Blent, *pp.* blinded, 38/26.
Blesse, *vb. t. inf.* bless, 3/28; *blessed*, *blesid*, *pp.* 33/17, 19.
Blessing, *sb.* blessing, 58/11.
Blewen, *vb. i. 3 pl. p.* blew, 130/1.
Bleyne, *sb.* blain, blemish, 23/12, 17.
Bljndlingis, *blyndlingis*, *adv.* blindly, heedlessly, 3/30, 29/5.
Blindfelt, *a.* blindfold, 18/18.
Blis(se), *sb.* bliss, 7/27, 35/13, 43/28.
Blo(o)d, *sb.* blood, 4/23, 32/12, 98/27.
Blynde, *a.* blind, 69/7, 78/7.

Blyndid, *pp.* blinded, 67/15.
 Blyndnes, *sb.* blindness, 69/4.
 Bockelere, *sb.* buckler, 111/18.
 Bocket, *sb.* bucket, 54/19.
 Boden, *see* Bidde.
 Bodi, *sb.* body, 7/1, 21, 33/2, &c.
 Bodili, *a.* bodily, 2/7, 49/20, 57/12.
 Boldli, booldili, *adv.* boldly, 53/17, 92/1.
 Bollen, *vb.* *i.* 3 *pl. pres.* are puffed up, 44/19.
 Bolnyng, *sb.* swelling, 7/9.
 Bondage, *sb.* bondage, 120/3.
 Bookis, *sb. pl.* books, 85/21, 23, 88/2.
 Boolden, *vb.* *t.* 3 *pl. pres.* encourage, enbolden, 71/5.
 Boon, *sb.* bone, 46/3.
 Boond, *a.* bound, 14/18.
 Bo(o)ndis, *sb. pl.* bonds, 3/16, 25/34, 76/5.
 Bo(o)rdis, *sb. pl.* tables, 37/28, 92/20.
 Boosen, *vb.* *t.* 3 *pl. pres.* stuff out, 132/6; *OF.* *bace* (cf. Wyclif, 'On the Seven Deadly Sins,' *S. E. W.*, iii, p. 124, l. 1).
 Boost, *sb.* boast, 19/11, 91/24, 135/14.
 Boost, *vb.* *i.* *inf.* boast, 36/21; *boostiþ*, 3 *sing. pres.* 69/12; *boosten*, 3 *pl. pres.* 93/33.
 Boot, *sb.* boat, 24/5, 8, 9.
 Bordel-hous, *sb.* brothel, 106/13.
 Borow, *sb.* surety, 78/35.
 Borow, *vb.* *t.* *inf.* redeem, 79/3.
 Bope, *a.* both, 35/14.
 Bounden, *see* Bynde.
 Boundes, boundis, *sb. pl.* bounds, boundaries, 41/32, 116/26, 117/3.
 Bowe, *sb.* bow, 71/17.
 Bowe, *vb.* *i.* *inf.* bow, submit, 51/24; 3 *pl. pres.* 41/36; *v. t. imp.* 112/15; *bowiþ*, 3 *sing. pres.* stoops, 57/12; *bowiden*, 3 *pl. p.* 120/23.
 Bowels, *sb. pl.* bowels, 102/6.
 Braft, *pp.* bereft, 119/2. This form, without the vowel of prefix, apparently not recorded elsewhere.
 Braied, *pp.* ground, 8/28.
 Braunchis, *sb. pl.* branches, 92/11, 114/2.
 Bre(e)d, *sb.* bread, 38/4, 5, 60/17, &c.
 Breke, *vb.* *t.* *inf.* break, 137/11; *breken*, 3 *pl. pres.* 58/13, 71/16; *brooken*, 3 *pl. p.* 42/20.
 Breest, *vb.* *t.* *inf.* burst, 66/6; *brostun*, *pp.* 74/12.
 Breking, *sb.* breaking, 92/4.

Brenne, *vb.* *t.* *inf.* burn, 6/23, 7/3, 123/20; *brennen*, *pl. pres.* 43/8; *brenned*, 3 *pl. p.* 113/10; *brennyng*, *pr. p.* 104/1; *brende*, *a.* burnt, 82/23; *brent*, *pp.* 88/4.
 Brennyng, *a.* burning, 58/12, 65/35; *sb.* 88/22, 23.
 Bridal, *a.* bridal, 73/17.
 Bridilen, *vb.* *t.* 3 *pl. pres.* bridle, 132/10.
 Bring, *vb.* *t.* *imp.* bring, 86/15; *bringeþ*, 3 *sing. pres.* 40/6; *brougt*, *pp.* 5/24, 11/10, 17/24.
 Brise, *vb.* *t.* *imp.* break, crush, 125/31; *brisen*, 3 *pl. pres.* 78/4; *brissid*, *pp.* 126/20.
 Bristis, *sb. pl.* breasts, 132/6.
 Broche, *sb.* boring, perforation; *sette* on broche, to tap and set running, *fig.* to start, 76/9.
 Brood, *a.* broad, 69/17, 86/19, 128/5.
 Broom, *sb.* broom, 63/19.
 Broper, bropiþ, *sb.* brother, 54/11, 98/5; *briþeren*, *pl.* 11/6, 11/16, 80/23.
 Buschel, *sb.* bushel, 108/8.
 But, *conj.* unless, 91/20, 120/37; *prep.* except, 3/20; *but* if, *conj.* unless, 7/7, 19, 11/23, &c.
 Buxumnesse, *sb.* obedience, 23/7.
 Bynde, *vb.* *t.* *inf.* bind, 3/28; *bounden*, *pp.* 73/18, 84/31.

C

Cacche, *vb.* *t.* *inf.* catch, 113/26, 132/13; *caccheþ*, *cacchiþ*, 3 *sing. pres.* 7/11, 18/25, 82/4; *cac(o)hen*, 3 *pl. pres.* 5/29, 52/14; *cauht*, *pp.* 45/5, 57/3.
 Cage, *sb.* cage, 56/22.
 Can, *see* Kunnen.
 Candils, *sb. pl.* candles, 104/30.
 Cannonisid, *pp.* sanctioned by the authority of the Church, 31/2 6.
 Canonisid, *a.* canonical, 21/10.
 Capteyn, *sb.* captain, 66/21.
 Careyn, *sb.* carrion, carcass, 9/31; *corpse*, 115/33, 135/21; *body* (contemptuously), 60/22; *careynes*, *pl.* 20/25.
 Carful, *a.* sorrowful, 49/7.
 Carles, *a.* careless, 26/34.
 Castip, *see* Kast.
 Catel, *sb.* goods, 19/30, 45/2, 53/22.
 Cause, *sb.* cause, reason, 36/19, 43/15, 54/16; *causis*, *pl.* 52/2.
 Causen, *vb.* *t.* 3 *pl. pres.* bring about, cause, 105/25.

- Cautel**(1)s, *sb. pl.* plots, stratagems, 1/22, 45/2, 81/20.
- Cedre-trees**, *sb. pl.* cedar-trees, 24/14, 129/6.
- Ce(e)se**, *vb. t. or i. inf.* cease, 78/8, 80/29, 83/18, 91/18; *cesip*, *vb. i.* 3 *sing. pres.* 83/16, 18; *cessen*, *vb. t.* 3 *pl. pres.* 78/21; *ceessid*, *vb. t.* 3 *pl. p.* 103/3.
- Celi**, *a. simple*, 52/14, 100/15.
- Certis**, *adv.* certainly, 2/20, 11/13, &c.
- Cesoun**, *sb.* season, 46/10.
- Chaare**, *sb.* chariot, 102/15.
- Cha(a)st**, *a.* chaste, 23/8, 48/16, 102/13.
- Chaff**, *sb.* chaff, 6/22, 24, 7/5.
- Chaffare**, *vb. i. inf.* bargain, 14/8.
- Chaiser**, *sb.* chair, 19/12; *chaiers*, *pl.* 92/21.
- Chalenge**, *vb. t. inf.* claim, 97/2; *imp.* 97/1; *challengep*, 3 *sing. pres.* 82/6.
- Chalise**, *sb.* caliche, 41/34.
- Chano(u)ns**, *sb. pl.* canons, 16/14, 38/16, 39/7.
- Chapman**, *sb.* trader, dealer, 61/4; *chap(pe)men*, *pl.* 60/31, 91/2, 132/26.
- Chapiter**, *sb.* chapter, 91/22.
- Chare**, *vb. t. inf.* drive away (OE. *cierran* = to turn), 11/10.
- Charge**, *sb.* charge, burden, 54/31, 93/29; *expense*, 46/16.
- Charg(e)ouse**, *a.* burdensome, onerous, 5/5, 26/31.
- Chargip**, *vb. t.* 3 *sing. pres.* charges, 41/14, 106/3; *cares*, *recks*, 71/2; *charge*, 3 *pl. pres.* 106/4; *chargid*, 3 *sing. p.* 91/17; *pp.* 59/9.
- Charite**, *sb.* love, charity, 2/10, 43/19, 50/7.
- Charitable**, *a.* charitable, 121/30, 122/30.
- Charmours**, *sb. pl.* enchanters, 132/20.
- Chasip**, *vb. t.* 3 *sing. pres.* chases, 52/25.
- Chastise**, *vb. t. inf.* chastise, 117/29; *chastisip*, 3 *sing. pres.* 119/10.
- Chastisement**, *sb.* chastisement, 119/16.
- Chastising**, *sb.* chastising, 118/21, 118/37.
- Chastite**, *sb.* chastity, 45/29, 65/19, 21.
- Chatiren**, *vb. i.* 3 *pl. pres.* chatter, 56/22.
- Chaumbre**, *sb.* chamber, 62/22.
- Chaunge**, *vb. t. inf.* exchange, 118/6; *chaungyng*, *pr. p.* changing, 53/18; *chaungid*, *pp.* changed, 85/10.
- Chaugneris**, *sb. pl.* money-changers, 132/27.
- Chaugyng**, *sb.* changing, 2/17.
- Chaunting**, *sb.* chanting, 59/4.
- Cheef**, *a.* chief, 90/11.
- Che(e)re**, *sb.* countenance, 42/20, 135/16, 136/16.
- Che(e)se**, *vb. t. inf.* choose, 6/7, 113/4; 1 *sing. pres.* 50/4; *chesip*, 3 *sing. pres.* 47/25; *chase*, 3 *sing. p.* 6/6, 54/33, 92/11; *chosen*, 3 *pl. p.* 44/10; *pp.* 32/11.
- Chelling**, *a.* chilling, 136/7.
- Chere**, *vb. t. inf.* cheer, 28/1.
- Childe**, *sb.* child, 2/25, 60/34, 106/26; *children*, *pl.* 33/11, 60/3, &c.
- Chirche**, *sb.* church, 1/11, &c.
- Choise**, *sb.* choice, 24/28, 37/28.
- Chosen**, *a.* chosen, 33/6, 71/8.
- Chouris**, *sb. pl.* = ? *schouris*, attacks, 97/27.
- Chymney**, *sb.* furnace, 47/27.
- Circumcidid**, *vb. t.* 3 *sing. p.* circumcised, 117/20.
- Circumstaunce**, *sb.* = *L. circumstantia*, 112/15.
- Citee**, *sb.* city, 40/32, 42/23; *citees*, *cetees*, *pl.* 101/21, 114/12.
- Citizen**, *sb.* citizen, 85/32.
- Cleer(e)**, *a.* clear, 22/25, 81/17; *adv.* clearly, 41/13; *completely*, *entirely*, 63/12.
- Cleerli**, *adv.* clearly, 54/10.
- Clene**, *a.* clean, pure, 2/24, 23/8, &c.
- Clennes**, *sb.* purity, 11/19, 27/27, 103/26.
- Clense**, *vb. t. inf.* cleanse, 49/21, 50/28, 59/27; *clensip*, 3 *sing. pres.* 4/16, 35/31; *clensen*, 3 *pl. pres.* 43/1.
- Clensing**, *sb.* cleansing, 32/12.
- Clepip**, *vb. t.* 3 *sing. pres.* calls, 13/14, 49/2; *clepen*, *pl. pres.* 33/20, 54/17; *clepid*, *pp.* 1/2, 14/22, &c.
- Clere**, *a.* manifest (*L. praeclarus*), 49/26.
- Clergie**, *sb.* clergy, 83/20, 97/5; *learning*, 5/29.
- Clerk**, *sb.* clerk, 106/7; *clerkis*, *pl.* 84/23.
- Clerte**, *sb.* glory, 26/17.
- Cley**, *sb.* clay, 38/3.
- Cloos**, *sb.* enclosure, 44/8.
- Clo(o)p(e)**, *sb.* clothing, 9/15, 41/25, 73/17; *clopis*, *pl.* clothes, 50/6.
- Clo(o)pe**, *vb. t. inf.* clothe, 9/28, 52/10; *clopiþ*, 3 *sing. pres.* 109/12; *cladde*, *pp.* 45/28, 64/28, 109/14.

- Closip**, *vb. t. 3 sing. pres.* closes, 3/9.
Clop, *sb.* cloth, 2/24.
Cloping, *sb.* clothing, 64/28.
Cloude, *sb.* cloud, 81/21, 88/5;
cloudis, *clowdis*, *pl.* 4/14, 46/13,
 134/9.
Clowtip, *vb. t. 3 sing. pres.* patches,
 2/24; *clouten*, 3 *pl. pres.* 55/28;
cloutid, *pp.* 16/14.
Colour, *sb.* pretext. Under colour
 for, under pretext of, 55/20.
Colours, *sb. pl.* colours, 84/29.
Comaunde, *vb. t. 3 pl. pres.* com-
 mand, 82/9; *comaundid*, 3 *sing. p.*
 55/5, 56/12, 101/25.
Comaundementis, *sb. pl.* command-
 ments, 33/14, 63/7.
Combrip, *vb. t. 3 sing. pres.* over-
 whelms, destroys, 69/4; *cunbrid*,
pp. cumbered, 51/1.
Com(e), *cum*, *vb. i. inf.* come, 8/23,
 35/13, 50/14, 53/11; *imp.* 30/13;
comeþ, 3 *sing. pres.* 3/21, 32/23;
comen, 3 *pl. pres.* 43/31; *cam*,
 3 *sing. p.* 54/31; *camen*, *pl. p.* 30/
 27; *comen*, *pp.* 4/4, 37/33.
Comendip, *vb. t. 3 sing. pres.* com-
 mends, 42/1.
Comissarijs, *sb. pl.* commissaries,
 133/1.
Comlyng, *sb.* new-comer, stranger,
 123/18.
Company, *cumpany*, *sb.* company,
 71/15, 118/36.
Compelle, *vb. t. inf.* compel, 88/21,
 28; *compellid*, *pp.* 4/9.
Comune, *a.* common, 6/15, 40/27,
 &c.
Comunes, *sb. pl.* commons, 19/29,
 33/20, 46/14.
Comunicacioun, *sb.* communication,
 131/3.
Comunyng, *sb.* communion, 31/13,
 75/16.
Comyng, *sb.* assembling, 35/37.
Conclucioun, *sb.* conclusion, 31/28.
Condicions, *sb. pl.* conditions, 1/6,
 48/13.
Confermed, *vb. t. 3 sing. p.* con-
 firmed, 102/20.
Confermyng, *sb.* confirmation, 59/
 29.
Confidren, *vb. t. 3 pl. pres.* enter
 into alliance, 67/1; *confedrid*, *pp.*
 20/9.
Conforme, *vb. t. imp.* conform, 97/
 24.
Confoundid, *pp.* confounded, 57/3,
 68/10.
Confucioun, *sb.* confusion, 68/9.
Congelid, *pp.* frozen, 9/10.
Conpunccioun, *sb.* compunction,
 8/17.
Conseyued, *conseyued*, *pp.* con-
 ceived, 31/6, 119/1.
Conscience, *sb.* conscience, 47/14,
 54/10, &c.
Consent, *sb.* consent, 123/9, 131/5.
Consent, *vb. t. inf.* consent, 83/3,
 113/12; *consenten*, 3 *pl. pres.* 53/
 14; *consentid*, *pp.* 115/25.
Consentours, *sb. pl.* consenters,
 85/6.
Constreynen, *vb. t. 3 sing. subj.*
 constrain, 78/22; 3 *pl. pres.* 78/4;
constreyned, *pp.* 4/9, 54/6, 88/14.
Contemplacioun, *sb.* contemplation,
 95/14.
Conteyned, *pp.* contained, 107/17;
 retained, 115/23.
Continence, *sb.* continence, 65/23.
Contrarie, *sb.* contrary, 84/12, 101/
 14.
Contricioun, *sb.* contrition, 68/6,
 137/10.
Contrit, *a.* contrite, 8/17.
Contynue, *vb. i. inf.* continue, 104/
 36.
Contynuaunce, *sb.* continuance, 50/
 14.
Conventiclis, *sb. pl.* assemblies,
 meetings, 60/29.
Coolde, *sb.* cold, 47/28.
Coolde, *a.* cold, 2/10, 46/10.
Coolis, *sb. pl.* coals, 123/21.
Co(o)rde, *vb. i. inf.* agree, 44/22,
 56/20.
Cootis, *sb. pl.* cots (= *L. habitacula*),
 41/10.
Cootis, *sb. pl.* coats, 39/16.
Coragenes, *sb.* grossness, 48/15
 (*Prompt. Parv.* coragenes = *L.*
crassitudo).
Corde, *sb.* cord, 74/12; *cordis*, *pl.*
 45/24.
Coriouse, *see* Curieuse.
Corn, *sb.* corn, 113/32, 116/29.
Correct, *vb. t. inf.* correct, 104/23.
Correcciouns, *sb. pl.* corrections,
 84/5.
Corrupcioun, *sb.* corruption, 4/17,
 35/32, 45/6.
Corrupt, *a.* corrupt, 39/27.
Corruptible, *a.* corruptible, 38/30.
Corrupting, *pr. p.* corrupting, 56/19.
Costious(e), *a.* costly, 30/23, 40/4.
Cosynes, *sb. pl.* relatives, 118/36.
Couchis, *sb. pl.* couches, 70/5.

Coueite, *vb. t. inf.* coveit, 115/14.
Coue(i)tise, *coveitise*, *sb.* covetousness, 14/14, 40/19, 60/8, &c.; *coveitises*, *cove(i)tises*, *sb. pl.* covetousness, 39/28, 116/11, 14.
Coueitouse, *a.* covetous, 54/5.
Coueitouseli, *adv.* covetously, 118/11.
Couenable, *a.* fit, suitable, 75/17.
Couena(u)nt, *sb.* covenant, 62/4, 105/15, 27.
Counceile, *sb.* council, 91/6.
Counfort, *sb.* comfort, 45/29.
Counfortid, *pp.* comforted, 118/35.
Counseile, *sb.* counsel, 52/4, 67/14.
Counseilip, *vb. t. 3 sing. pres.* counsels, 58/6, 62/25; *counseyled*, 3 *sing. p.* 113/36.
Counten, *vb. t. 3 pl. pres.* count, 67/7, 94/12; *countid*, *pp.* 122/12.
Countre, *sb.* country, 41/12, 67/8, 85/33.
Couplen, *vb. t. pl. pres.* couple, 121/5.
Court(e), *sb.* court, 59/12, 89/6, 104/22.
Cow, *sb.* cow, 119/2.
Coward, *a.* cowardly, 78/28.
Cracowen, *vb. t. 3 pl. pres.* make long points to, 132/7 (*see note*).
Craft(e), *sb.* craft, power, 36/11, 52/13.
Creature, *sb.* creature, 55/10; *creation*, 32/10; 48/30.
Crede, *sb.* creed, 31/3, 75/14.
Credence, *sb.* credence, 88/18.
Creping, *a.* creeping, 46/28.
Crepyngis, *sb. pl.* creepings, 126/8.
Criep, *vb. t. 3 sing. pres.* cries, 69/18; *crien*, *pl. pres.* 80/13, 108/28; *crieden*, 3 *pl. p.* 98/25.
Cristen, *a.* Christian, 72/9, 91/24, 101/28.
Cristendom, *sb.* Christianity, 74/1, 102/22.
Cristenyng, *sb.* christening, 60/34.
Crokid, *a.* crooked, 78/7, 86/16.
Croking, *pr. p.* croaking, 19/26.
Cronycis, *sb. pl.* chronicles, 55/27.
Cro(o)s, *sb.* cross, 4/22, 35/33, 134/18, &c.
Croune, *sb.* crown, 28/5, 35/33, 81/10.
Cruciacioun, *sb.* torture, 71/3.
Crucified, *pp.* crucified, 79/28.
Cruel, *a.* cruel, 3/26, 35/20, 60/2; *cruelar*, *comp.* 38/5, 46/29.
Cruelte, *sb.* cruelty, 99/23, 127/12.
Cruet, *sb.* vial, 15/18.

Cumb(e)raunce, *sb.* trouble, distress, 8/1, 113/28.
Cumbrid, *see* **Combrip**.
Cumpasse, *vb. t. inf.* encompass, 129/13; *cumpassen*, 3 *pl. pres.* 13/24.
Cuppis, *sb. pl.* cups, 37/29.
Cure, *sb.* cure, 117/32; *care*, 106/3; *curis*, *pl.* cures, 67/28.
Curiose, *coriose*, *a.* curious, elaborate, skilfully wrought, 37/8, 42/17, 58/13, 101/5.
Curse, *sb.* curse, 59/12.
Curse, *vb. t. inf.* curse, 3/28; *cursip*, 3 *sing. pres.* 62/3; *cursid*, *pp.* 57/6.
Cursid, *a.* cursed, 52/9, 61/8, 25.
Cursidnes, *sb.* wickedness, 98/11.
Custum, *vb. t. imp.* accustom, 89/29.
Custum, *sb.* custom, 90/10, 116/12, 117/24; *custumes*, *pl.* 117/10.

D

Dai, *day*, *sb.* day, 49/18, 62/12, 16; *daies*, *pl.* 2/4, 39/2.
Dalt, *see* **Dele**.
Dampnacioun, *sb.* damnation, 60/21, 61/19.
Dampned, *a.* damned, 50/21.
Dampnep, *vb. t. 3 sing. pres.* condemns, 92/25; *dampned*, 3 *sing. p.* 7/2, 61/7, 62/3.
Damysellis, *sb. pl.* damsels, 25/24.
Dar, *see* **Dore**.
Darte, *sb.* dart, 111/17; *dartis*, *pl.* 65/35.
Daunger, *sb.* jurisdiction, 52/3, 120/20.
Day-peef, *sb.* thief by day, 107/4; *dai-peues*, *pl.* 93/20 (*cf.* *nist-peues*).
Debate, *sb.* strife, conflict, 69/17; *debatis*, *pl.* 50/4.
Debitrice, *sb. fem.* debtor, 48/31 (*L. debitoria*).
Declarid, *vb. t. 3 sing. p.* explained, 102/17; *pp.* declared, 38/23, 56/25.
Decre, *sb.* decree, 34/2, 59/12, 61/6.
Dede, *sb.* deed, 2/21, 14/23, &c.; *dedis*, *pl.* 8/19, 15/21, &c.
Deed, *a.* dead, 31/8, 39/15, &c.; *deathlike*, 53/3, 11, &c.
Deedli, *a.* mortal, 5/18, 28/7, 41/27.
De(e)me, *vb. t. inf.* judge, 31/12; *pl. subj.* 65/2; *deeme*, *demen*, *pl. pres.* 106/25, 114/15; *demed*, 2 *pl. p.* 70/1.
Deeply, *adv.* deeply, 126/10.

Deere, *adv.* dearly, 72/9.
 Deep, *sb.* death, 8/1, 13/17, &c.
 Defaʊt, *sb.* lack, 30/7, 111/7.
 Defence, *sb.* defence, 111/18.
 Defend(e), *vb. t. inf.* defend, protect, 34/4, 41/2, &c.
 Defoil, defoyle, defoule, *vb. t. inf.* defile, pollute, 10/16; defouleþ, 3 *sing. pres.* 45/8; defoyle, 3 *pl. pres.* 105/14; defoiling, *pr. p.* 127/5; defouled, defoulid, *pp.* 6/29, 9/19, 85/12.
 Defoiling, defouling, *sb.* defilement, pollution, 2/18, 68/18.
 Defoulears, *sb. pl.* defilers, 131/20.
 Defouling, *see* Defoiling.
 Defoyle, *see* Defoil.
 Degre(e), *sb.* degree, rank, 46/1, 80/6, 7; degrees, *pl.* 65/22.
 Deken, *sb.* deacon, 12/16; dekenes, *pl.* 114/19.
 Dele, *vb. t. inf.* deal, distribute, 86/19; delen, *pl. pres.* 54/17, 86/12; dalt, 3 *sing. p.* 60/16.
 Delectacioun, *sb.* delectation, 116/4.
 Delectable, *a.* delectable, 116/19.
 Delite, *sb.* delight, 40/23; delites, *pl.* 35/25.
 Delitip, *vb. i.* 3 *sing. pres.* delights, 52/17; deliten, *vb. t.* 3 *pl. pres.* 15/24; delited, 3 *pl. p.* 78/2.
 Delues, *see* Deuel.
 Delyuer, *vb. t. inf.* deliver, 3/15, 77/8; delyuered, *pp.* 108/14.
 Delyueraunce, *sb.* deliverance, 77/10, 113/19.
 Den, *sb.* den, 92/23.
 Denaye, deneye, *vb. t. inf.* deny, 27/26, 110/18.
 Denes, *sb. pl.* deans, 133/1.
 Depart, *vb. t. inf.* separate, 47/25, 66/16, 125/13; departip, 3 *sing. pres.* 68/14, 15; departen, 3 *pl. pres.* 64/5; depart, 3 *sing. subj.* 76/3; departid, *pp.* 124/18.
 Der(c)knes, *sb.* darkness, 4/10, 14, 69/4.
 Dere, *a.* dear, 5/2, 79/17.
 Derke, *a.* dark, 15/19, 54/26.
 Derworþier, *a. comp.* dearer, 79/18; derworþiest, 79/23.
 Descyuable, *a.* deceitful, 111/11.
 Desire, *sb.* desire, 5/5; desiris, *pl.* 39/27, 48/34.
 Desirip, *vb. t.* 3 *sing. pres.* desires, 49/16, 53/15.
 Desperacioun, *sb.* despair, 7/23, 66/4.
 Destrie, *vb. t. inf.* destroy, 17/3;

distrieþ, 3 *sing. pres.* 32/6, 69/13; destried, destroied, distried, distroied, *pp.* 3/13, 16/23, 39/13, &c.
 Determynacioun, *sb.* decision, 31/28.
 Deuel, *sb.* devil, 2/10, 43/21; delues, deuelis, *pl.* 45/9, 110/17.
 Deuocioun, *sb.* devotion, 35/22, 56/5, &c.
 Deuorse, devorse, *sb.* separation, divorce, 108/26, 124/26.
 Deuoure, *vb. t. inf.* devour, 49/18; deuouren, 3 *pl. pres.* 46/3.
 Deuoute, *a.* devout, 52/18, 110/8, 19.
 Deuoutli, *adv.* devoutly, 35/4.
 Dew, *sb.* dew, 32/23.
 Dewe, *see* Due.
 Deyntes, *sb. pl.* dainties, 35/24.
 Die, *vb. i. inf.* die, 62/6; died, 3 *sing. p.* 78/30; diedist, 2 *sing. p.* 4/21.
 Differre, *vb. t.* 3 *sing. subj.* defer, 95/18.
 Diligatli, *adv.* delicately, 111/8.
 Diligence, *sb.* diligence, 99/10, 114/16.
 Diligentli, *adv.* diligently, 41/36, 56/17.
 Dingep, *vb. t.* 3 *sing. pres.* knock, 3/10, 11.
 Discenciouns, *sb. pl.* dissensions, 13/29.
 Discenden, *vb. i.* 3 *pl. pres.* descend, 119/7.
 Disceruen, *vb. t.* 3 *pl. pres.* deserve, 60/33; discerued, *pp.* 65/6, 85/22.
 Disceyte, *sb.* deceit, 71/21, 89/24.
 Disceyuabli, *adv.* deceitfully, 57/7.
 Disceyuen, *vb. t.* 3 *pl. pres.* deceive, 68/20, 110/28.
 Disciplis, *sb. pl.* disciples, 42/16, 44/3, 54/32.
 Disclandris, *sb. pl.* slanders, 43/20.
 Discorde, *sb.* discord, 111/16, 124/17.
 Discorde, *vb. i. inf.* disagree, 65/10.
 Discording, *sb.* disagreement, 89/25.
 Discounforte, *vb. i. inf.* discomfort, 136/10.
 Discrescioun, *sb.* discretion, 59/20, 109/23, 110/1, 6; discrimination, 1/17, 48/1.
 Discret, *a.* discreet, 45/27.
 Discryue, *vb. t. inf.* discriminate between, 48/3 (*N.E.D.* 1st ex. 1663).
 Diserite, *vb. t.* 3 *pl. pres.* disinherit, 113/21.
 Diseruyng, *sb.* deserving, 119/18.

- Disee**, *sb.* discomfort, 126/12.
- Disgisears**, *sb. pl.* those who dress ostentatiously or fantastically, 132/7.
- Dispeire**, *dispeyre*, *sb.* despair, 8/8, 122/23, 136/12.
- Dispendid**, *pp.* spent, used, 9/33, 54/18.
- Dispise**, *vb. t. inf.* despise, 93/34; *dispisen*, 3 *pl. pres.* 80/1, 3; *dispisid*, 3 *sing. p.* 79/29; *pp.* 51/16, 126/21; *dispisiden*, 3 *pl. p.* 78/18.
- Dispisears**, *sb. pl.* despisers, 127/4.
- Dispising**, *sb.* despising, 30/3.
- Dispit(e)**, *sb.* outrage, 11/20; contempt, scorn, 111/7.
- Dispitouse**, *a.* cruel, pitiless, 66/3, 134/7.
- Dispose**, *vb. t. inf.* order, arrange, 94/22; *disposid*, *pp.* 65/31, 74/16; prepared, 47/11.
- Dissolue**, *vb. t. inf.* dissolve, 125/4.
- Distriears**, *sb. pl.* destroyers, 132/17.
- Distriep**, *see* **Destrie**.
- Disturbliþ**, *vb. t. 3 sing. pres.* disturbs, 69/17; *disturblen*, 3 *pl. pres.* 12/29.
- Disynes**, *sb.* folly, 52/19 (OE. *dysigness*, folly).
- Diuerse**, *a.* divers, 2/12, 25/1, &c.
- Diuersen**, *vb. i. 3 pl. pres.* differ, 22/29.
- Diuidid**, *pp.* divided, 2/12, 51/3; *diuided*, *a.* 3/29.
- Diuinacioun**, *sb.* divination, 111/6.
- Diuine**, *a.* divine, 93/15.
- Dyng**, *sb.* dying, 94/6.
- Doars**, *sb. pl.* doers, 85/15, 93/32.
- Docke**, *vb. t. inf.* cut short, 12/5.
- Doctour**, *sb.* doctor, 41/19, 52/1; *doctours*, *pl.* 59/8, 60/27.
- Doctrine**, *sb.* teaching, 5/25.
- Doggis**, *sb. pl.* dogs, 111/11.
- Domesdai**, *sb.* Day of Judgment, 66/16, 125/21.
- Do(o)me**, *sb.* judgement, 17/5, 23/22, 89/18, &c.; *doomes*, *pl.* judgements, 8/20.
- Don**, *vb. t. inf.* do, 54/8; *doiþ*, *dope*, 3 *sing. pres.* 45/19, 119/16; *imp.* 114/16; *don*, *done*, *pl. pres.* 27/28, 43/10; *pp.* 31/8, 37/9; *diden*, 3 *pl. p.* 60/17; *doing*, *pr.* *p.* 35/9.
- Doombe**, *see* **Doumb**.
- Door**, *dore*, *sb.* door, 93/18, 107/3, 112/14; *doris*, *pl.* 125/6.
- Dore**, *vb. i. inf.* dare, 11/3, 20/24; *darst*, 2 *sing. pres.* *darest*, 97/9; *dar*, 3 *sing. pres.* 70/10, 100/13; *dar*, 3 *pl. pres.* 84/36; *dore*, *doren*, *dorne*, 3 *pl. pres.* 12/4, 40/32, 52/4; *durne*, 3 *pl. pres.* 11/12; *dursten*, 3 *pl. p.* 11/2.
- D(o)uble**, *adv.* twice the extent, 13/25; *a.* double, 27/13, 41/4.
- Doulful**, *a.* sorrowful, 42/20.
- Doumb**, *doombe*, *a.* dumb, 10/22, 73/17.
- Doun**, *adv.* down, 3/10, 11, &c.
- Doungun**, *sb.* dungeon, 69/16.
- Doute**, *sb.* doubt, 55/25, 67/23; *douztis*, *pl.* 2/12, 114/19.
- Douztir**, *sb.* daughter, 33/6, 115/29; *douztis*, *douztren*, *pl.* 31/19, 122/14, 126/5.
- Dowers**, *sb. pl.* endowments, 26/9.
- Dowery**, *dowerie*, *sb.* dowry, 26/15, 26/22.
- Dowid**, *pp.* endowed, 9/26, 26/9, 22.
- Dowues**, *sb. pl.* doves, 92/21, 93/10.
- Dragoun**, *sb.* dragon, 19/19.
- Draugt**, *sb.* draught, 15/1.
- Drawe**, *vb. t. or i. inf.* draw, go, approach, 38/17, 45/23; *draweþ*, 3 *sing. pres.* 54/18; *drawen*, *pl. pres.* 43/8, 47/16; *pp.* 39/7, 74/14; *drowen*, 3 *pl. p.* 44/9.
- Drede**, *sb.* fear, 7/10, 8/30, &c.
- Drede**, *vb. t. inf.* dread, fear, 2/16, 82/13; *imp.* 81/6; *dredidþ*, 3 *sing. pres.* 7/13, 17, 8/24; *dreden*, *pl. pres.* 33/13, &c.; *dredde*, 3 *sing. p.* 91/15; *dred(d)en*, 3 *pl. p.* 101/18, 113/37; *dreding*, *dredyng*, *pr. p.* 2/6, 10/20.
- Dredeful**, *a.* dreadful, 134/16.
- Dredfulli**, *adv.* dreadfully, 70/14.
- Dreemes**, *sb. pl.* dreams, 52/32.
- Dremyngis**, *sb. pl.* dreams, 55/27.
- Drink**, *sb.* drink, 45/18, 49/5; *drynkis*, *pl.* 45/19.
- Drinkiþ**, *vb. t. 3 sing. pres.* drinks, 50/5; *drank*, 3 *sing. p.* 60/17.
- Drope**, *sb.* drop, 21/9.
- Droppid**, *pp.* dropped, 109/26.
- Drounklewnesse**, *sb.* drunkenness, 30/20.
- Drownep**, *vb. t. 3 sing. pres.* drowns, 45/15, 16; *drowenen*, 3 *pl. pres.* 40/18; *drowned*, *pp.* immersed, overwhelmed, 6/1 (= *L. demergo*).
- Drynes**, *sb.* dryness, 63/21.
- Dryue**, *vb. t. inf.* drive, 52/31; *driuen*, 3 *pl. pres.* 46/9; *dryuen*,

pp. 36/25; *dryuen*, 3 *pl. pres.* cause to fall, 180/2.
Duble, *a.* deceitful, 6/8.
Dublefoold, *adv.* twofold, 90/6.
Due, *dwe*, *dewe*, *a.* due, 21/31, 45/4, 53/21, 62/18.
Dullidar, *a. comp.* more foolish, 133/9.
Durip, *vb. i.* 3 *sing. pres.* lasts, endures, 21/5, 35/25; *duren*, 3 *pl. pres.* 41/27.
Dwellars, *sb. pl.* dwellers, 42/19.
Dwelle, *vb. i. inf.* dwell, 41/10, 57/23, 63/21; *dwellen*, 3 *pl. pres.* 98/27.
Dwelling, *a.* remaining (= *L. manentem*), 40/31.
Dwynen, *vb. i.* 3 *pl. pres.* wither, 45/12; *dwyned*, *pp.* languished, 96/25.
Dyn, *sb.* din, noise, 58/15.
Dynt, *sb.* blow, 65/36.
Dyuerse, *diuerse*, *a.* different, 35/37, 43/31, 45/19.
Dyuersli, *adv.* diversely, 37/26.

E

Ebbip, *vb. i.* 3 *sing. pres.* ebbs, 44/14.
Eddris, *see* *Adde*.
Edifie, *vb. t. inf.* edify, 55/5.
Edifyng, *sb.* edification, 5/12.
Eeke, *vb. t. inf.* increase, 74/13, 20; *eeکید*, *pp.* 74/16.
Eendles, *endeles*, *a.* endless, 60/33, 75/19, 112/20.
Eere, *sb.* ear, 36/5; *eeris*, *pl.* 36/9, 58/15, 60/26.
Eest, *sb.* east, 100/32.
Eete, *vb. t. inf.* eat, 49/17; *eetip*, 3 *sing. pres.* 50/5; *eeten*, 3 *pl. pres.* 46/2, 51/19; *eet*, 3 *sing. p.* 120/18; *eeting*, *pr. p.* 46/4.
Eft(e), *adv.* again, afterwards, 12/26, 40/18, &c.
Egle, *sb.* eagle, 24/22.
Eire, *heire*, *sb.* air, 20/25, 46/9.
Eire, *sb.* heir, 96/20; *eiris*, *heiris*, *pl.* 60/30, 61/23, 92/12, 113/21.
Eiȝtip, *a.* eight, 111/23.
Elder(i)s, *sb. pl.* forefathers, 116/26, 121/12.
Ellis, *adv.* else, 11/1, &c.
Elliswhere, *adv.* elsewhere, 74/10.
Eloquence, *eloquens*, *sb.* eloquence, 5/12, 75/5.
Emparise, *sb.* empress, 27/9.
Enchauntours, *sb. pl.* enchanters, 132/20.

Encombrid, *pp.* encumbered, 95/12.
Encrese, *vb. t. inf.* increase, 118/3; *encresing*, *pr. p.* 57/24.
Endar, *sb.* ender, 133/19.
E(e)nde, *sb.* end, 42/28, 74/21; *endie*, *pl.* 37/33.
Endurid, *a.* hardened, 8/32.
Enemy, *sb.* enemy, 2/22; *enemy(c)s*, *pl.* 35/33, 42/28, 65/1.
Enemyte, *sb.* enmity, 70/7.
Enfectid, *pp.* infected, 106/6; *enfecting*, *pr. p.* 115/33.
Englische, *sb.* English, 100/3, 6.
Enhaunsid, *pp.* exalted, 129/6.
Enprisounep, *vb. t.* 3 *sing. pres.* imprisons, 126/14.
Enproprid, *a.* appropriated, belonging, 127/20.
Ensaumple, *sb.* example, 25/26, 41/15, 127/6.
Enspirid, *vb. t.* 3 *sing. p.* inspired, 5/17.
Entent, *sb.* intention, purpose, 11/7, 54/27, 28, 29.
Enterditip, *vb. t.* 3 *sing. pres.* interdicts, 17/26; *entirdiȝtid*, *pp.* forbidden, 97/9.
Entirdiȝting, *sb.* prohibition, 97/17.
Entirmetenen, *vb. t.* 3 *pl. pres.* meddle, 46/15.
Entridist, *vb. i.* 2 *sing. p.* didst enter, 73/16; *entr(i)en*, *pl. pres.* 7/26, 8/1; *entrid*, 3 *sing. p.* 60/18; *pp.* 40/17.
Envie, *sb.* envy, 44/21, 50/1.
Envious, *a.* envious, 60/4.
Epistile, *sb.* epistle, 39/19.
Eritage, *sb.* heritage, 95/22, 113/22, 118/6.
Erre, *vb. i. inf.* err, 85/22; *errid*, *pp.* 128/17, 135/11; *erring*, *pr. p.* 25/25.
Errours, *sb. pl.* errors, 125/30.
Erpe, *sb.* earth, 9/7, 20/26, &c.
Erpeli, *a.* earthly, 40/19.
Eschewe, *vb. t. inf.* eschew, 41/37.
Essees, *sb. pl.* Essenes, 39/5.
Esy, *a.* easy, 84/2; *hesiliar*, *adv. comp.* 125/23.
Euaungelist, *sb.* evangelist, 12/1.
Euene, *a.* even, 108/8; *adv.* exactly, 97/22.
Euenecristen, *sb.* fellow Christian, 23/7, 52/24.
Euer(e), *adv.* ever, 2/4, 7/3, &c.
Eueremore, *adv.* evermore, 3/30, 84/28.

Euerlasting, *a.* everlasting, 35/25, 55/26.
Evidence, *sb.* evidence, 50/7.
Examyned, *pp.* examined, 127/15.
Except, *pp.* excepted, 97/13.
Excesse, *sb.* excess, 45/18.
Exclude, *vb. t. inf.* exclude, 89/23, 117/24; *excluden*, 3 *pl. pres.* 117/25.
Excusaciouns, *sb. pl.* excuses, 112/16.
Excusid, *pp.* excused, 112/16; *excusing*, *pr. p.* 111/26.
Execucioun, *sb.* execution, 20/11.
Expositours, *sb. pl.* expositors, 133/17.
Expouned, *pp.* expounded, explained, 107/5.
Extorcioneris, *sb. pl.* extortioners, 131/14.
Extorcioun, *sb.* extortion, 70/9.
Extremytees, *sb. pl.* extremes, 43/16.

F

Face, *sb.* face, 47/18.
Fadir, *sb.* father, 4/5, 5/15, &c.; *fadris*, *gen. pl.* 43/4.
Faging, *a.* flattering, 58/18.
Faile, *vb. i. inf.* fail, 38/31; 3 *sing. subj.* 54/12; *failþ*, 3 *sing. pres.* 49/16; *failing*, *pr. p.* 80/26; *failþ*, *vb. t. 3 sing. pres.* lacks, comes short of, 29/4.
Faire, *a.* fair, beauteous, 2/2, 32/20, &c.
Faire, *adv.* fairly, well, 37/2, 3.
Fairenes, *sb.* fairness, beauty, 123/19.
Fal, *sb.* fall, 108/18, 130/3.
Falle, *vb. i. inf.* fall, 62/18; *fallþ*, 3 *sing. pres.* 44/14; *falle(n)*, 3 *pl. pres.* 2/6, 46/11, 46/17, &c.; *fel*, 3 *sing. p.* 36/23, 130/3; *fellen*, 3 *pl. p.* 130/2.
Fallen, *pp.* befallen, 121/13.
Fals(e), *a.* false, 38/22, 57/1, 62/8.
Falsehed(e), *falshe*, *falsheed*, *sb.* falsehood, 6/9, 55/28, 65/28, &c.
Fals(e)li, *adv.* falsely, 57/7, 65/2.
Falsþ, *vb. t. 3 sing. pres.* falsifies, 107/21.
Fantasies, *sb. pl.* fancies, 51/1.
Farises, *sb. pl.* Pharisees, 120/13.
Fast, *adv.* highly, 50/30; quickly, 86/19.
Fastars, *sb. pl.* fasters, 48/6, 14, 50/8, &c.

Fasten, *vb. i. 3 pl. pres.* fast, 48/37, 49/1, &c.
Fasting, *sb.* fasting, 49/6, 7, 21, &c.
Fattnes, *sb.* fatness, 83/1.
Fauzt, *sb.* fault, 38/24.
Fauour, *sb.* favour, 57/14, 93/19.
Fauouren, *vb. t. 3 pl. pres.* approve, 117/30.
Feble, *a.* feeble, 86/16, 126/25.
Feding, *sb.* feeding, food, 46/7.
Feed, *vb. t. inf.* feed, 7/2; *fedþ*, 3 *sing. pres.* 109/12; *feeden*, 3 *pl. pres.* 54/14; *feeding*, *pr. p.* 56/1; *fedde*, *pp.* 54/23, 67/23.
Fe(e)lde, *sb.* field, 78/29, 116/29.
Feelde-asse, *sb.* wild-ass, 46/7.
Feel(e), *a.* many, 21/18, 44/15.
Feer, *sb.* fear, 136/10.
Fe(e)r, *adv.* far, 4/13, 40/29, 50/33, &c.
Feere, *sb.* companion, 60/7, 104/24.
Fe(e)rful, *a.* fearful, dreadful, 14/24; afraid, 8/20.
Feer(i)s, *a.* fierce, 8/19, 35/30, 106/13.
Feersenes, *sb.* fierceness, 99/24.
Feersli, *adv.* fiercely, 130/2.
Feestyng, *pr. p.* feasting, 56/1.
Feet, *see* Foot.
Feire, *sb.* fair, 60/31; *feires*, *pl.* 91/4.
Feip, *sb.* faith, 2/16, 5/7, &c.
Feipful, *a.* faithful, 47/14, 60/27.
Feipfulli, *adv.* faithfully, 52/20.
Felaschip, *sb.* fellowship, 74/32, 76/4, 131/3.
Fele, *vb. t. inf.* feel, 91/19.
Fellen, *see* Falle.
Felonye, *sb.* wickedness, crime, 83/3, 104/16; *felonyes*, *pl.* 105/11.
Felowis, *sb. pl.* fellows, companions, 98/29, 106/24.
Fende, *sb.* fiend, devil, 35/18, &c.; *fendis*, *gen. sing.* 1/22, 4/14.
Ferforþe, *so ferforþe*, *adv.* to such a degree, extent, 4/1, 14/14, 63/10.
Ferful, *see* Fearful.
Ferfulli, *adv.* fearfully, 70/21.
Fermen, *vb. t. 3 pres.* farm out, 120/22.
Fermours, *sb. pl.* farmers, 117/8, 25, 30.
Ferþir, *adv.* further, 122/11.
Feruent, *a.* fervent, 58/1, 99/10, 12.
Fewe, *a.* few, 59/7.
Feyned, *a.* false, 9/7, 14/8, &c.
Feynep, *vb. t. 3 sing. pres.* fashions,

81/18; feynen, 3 *pl. pres.* feign, 46/17, 84/4.
Feynyng, *sb.* deceit, 54/12.
Fier, fire, *sb.* fire, 6/23, 47/27, 127/15, &c.
Figure, *sb.* image, 137/6; in figure, as a type, 37/32.
Fillid, *pp.* filled, 89/2.
Filpe, *sb.* filth, 45/6, 103/22.
Firmament, *sb.* firmament, 32/21, 24.
Firste, *a.* first, 60/2, &c.; *adv.* 36/19, &c.
Fische, *sb.* fish, 47/7, 9; *fisches*, *pl.* 44/8, 9, 46/2, &c.
Fischers, *sb. pl.* fishers, 44/9, 47/16.
Fijt, *vb. i. inf.* fight, 83/2; *fijtip*, 3 *sing. pres.* 35/29; *fijten*, 3 *pl. pres.* 45/11.
Fijting, *a.* fighting, 60/1; *fijting chirche* = church militant.
Fijtyng(e), *sb.* fighting, 70/6, 99/24.
Flatirars, *sb. pl.* flatterers, 111/9.
Flatiryng, *a.* flattering, 52/7.
Flee, *vb. t. inf.* escape, shun, avoid, 39/17, 43/6, 45/22; *fled*, *pp.* 7/6, 41/31; *fleeþ*, *vb. i. 3 sing. pres.* flees, 52/25, 78/28.
Fleische, *sb.* flesh, 9/3, 32/6, &c.
Fleischeli, *a.* fleshly, 39/28, 53/1, 55/31.
Flize, *sb.* fly, 11/9; *flijes*, *pl.* 11/1, 10.
Flize, *vb. i. 3 pl. subj.* fly, 126/11.
Flok, *sb.* flock, 97/6; *flokis*, *pl.* 119/3.
Flom, *sb.* river, 35/18.
Floodis, *sb. pl.* rivers, 24/19.
Florischip, *vb. i. 3 sing. pres.* flourishes, 126/20.
Flour, *sb.* flower, 128/26; *flouris*, *pl.* 62/21, 24.
Flowe, *vb. i. inf.* flow, 44/26; 3 *pl. subj.* 126/10; *flowip*, 3 *sing. pres.* 44/14.
Foli, *sb.* folly, 41/38.
Foli, *a.* foolish, 57/14.
Folkis, *sb. pl.* people, nations, 3/24, 47/22, &c.
Folowar, *sb.* follower, 69/4; *folowars*, *pl.* 42/28, 61/24, 84/25.
Folowe, *vb. t. inf.* follow, 48/32; *folowyng*, *pr. p.* 3/29, 50/8.
Foltid, *see* Fouldid.
Fonned, *a.* foolish, 56/18, 124/31.
Food, *sb.* food, 59/25.
Foold, *sb.* fold, 106/4, 107/3.

Foole-hardili, *adv.* foolhardily, 125/24.
Fo(o)lis, *sb. pl.* fools, 36/22, 60/29, 83/8, &c.
Foot, *sb.* foot, 56/26, 73/18; *feet*, *pl.* 4/13, 87/23.
For, *conj.* because, 12/14, 27/23, &c.; so that, 36/14.
Forbeede, *vb. t. inf.* forbid, 12/4; *for(e)bedip*, 3 *sing. pres.* 37/9, 41/19; *forbeden*, 3 *pl. pres.* 60/27; *forbadde*, 3 *sing. p.* 95/20; *forbede*, *imp.* 11/23; *forboden*, *pp.* 12/3, 97/11.
Foregoer, *sb.* leader, 97/19.
Forfendip, *vb. t. 3 sing. pres.* forbids, 98/30.
Forfet, *vb. i. inf.* sin, transgress, 91/24.
Forgid, *pp.* fashioned, 84/29; *a.* false, 124/30.
Forhe(e)d, *sb.* forehead, 13/5, 7, 14/19.
Foriuggid, *vb. t. 3 pl. p.* condemned, 43/12.
Forknowyng, *sb.* foreknowledge, 52/32.
Forme, *sb.* form, manner, 36/6, 40/6, &c.
Formed, *a.* formed, 52/21.
Former, *a.* former, 69/8, 97/25.
Forniciacioun, *sb.* fornication, 39/26.
Fornicarer, *sb.* fornicator, 103/21; *fornicareris*, *pl.* 131/19.
Forsake, *vb. t. inf.* forsake, 40/17; *forsakip*, 3 *sing. pres.* 38/13; *forsake(n)*, *pl. pres.* 40/1, 52/9; *forso(o)k*, 3 *sing. p.* refused, 62/2, 95/27; *forsoke*, 3 *pl. p.* forsook, denied, 80/19, 85/2; *forsake*, 3 *sing. subj.* 43/21; *forsakyng*, *pr. p.* 97/31; *forsaken*, *pp.* 58/18.
Forseid(e), *pp.* aforesaid, 15/1, 48/13, 102/9.
Forsope, *adv.* truly, 5/14, 6/17, &c.
Forswerars, *sb. pl.* perjurers, 131/11.
Forswere, *vb. t. inf.* forswear, 100/7; *forsweren*, 3 *pl. pres.* 88/25.
Forswering, *sb.* forswearing, 88/25.
Forþe, *adv.* forth, 46/32, 50/24, &c.
Forþeren, *vb. t. 3 pl. pres.* further, 18/1.
Fortune, *sb.* fortune, 44/18.
Forþete, *vb. t. inf.* forget, 78/3; *forþeten*, *pp.* 79/7.
Forþetil, *a.* forgetful, 8/21.
Forþyuenes, *sb.* forgiveness, 50/12.

Forzyuep, *vb. t. 3 sing. pres.* for-gives, 34/20.
Foule, *a.* foul, 39/27, 41/2, &c.
Foulis, *sb. pl.* birds, 20/25.
Fo(u)ltid, *a.* foolish, 3/26, 13/4, 15/8, &c.
Fouindir, *sb.* founder, 39/1.
Fourpe, *a.* fourth, 33/2.
Foxis, *sb. pl.* foxes, 111/11.
Fraude, *sb.* fraud, 57/11, 109/9.
Fraudilenti, *adv.* fraudulently, 57/7.
Frecheli, *adv.* freshly, 50/15.
Fre(e)dam, *freedom*, *sb.* freedom, 92/2, 114/23, 120/2.
Freel, *a.* frail, 90/13.
Freeli, *adv.* freely, 35/8, 54/30, 32.
Frende, *sb.* friend, 71/22, 124/22; *friendis*, *pl.* 5/2.
Frenschip, *sb.* friendship, 136/12.
Freris, *sb. pl.* friars, 11/4, 16/14, &c.
Fro, *prep.* from, 3/4, 30/14, &c.
Froost, *sb.* frost, 9/11.
Froward, *a.* froward, 64/5.
Frowardnes, *sb.* frowardness, 95/17.
Fruycioun, *sb.* enjoyment, pleasurable possession, 26/24.
Fruyt(e), *sb.* fruit, 44/27, 62/17; *fruytis*, *pl.* 32/25, 62/24.
Ful, *a.* full, complete, 33/7, 43/20; *adv.* very, fully, 5/5, 42/23; at fulle, at þe fulle, *adv.* fully, 57/16, 119/19.
Fulille, *vb. t. inf.* fulfil, 56/14; 3 *sing. subj.* supply, 53/24; *imp.* perform, carry out, 35/7; *fulfillid*, *pp.* fulfilled, 38/29.
Fulli, *adv.* completely, perfectly, 34/24, 69/30.
Furid, *a.* furred, 124/31.
Furneise, *sb.* furnace, 18/30, 58/12.
Fylle, *vb. t. inf.* fill, 58/15; *fillid*, *pp.* 89/2.
Fynali, *adv.* finally, 9/1.
Fynde, *vb. t. inf.* find, 36/27, 43/22, &c.; *finden*, *fynden*, *pl. pres.* 50/23, 26, 60/29; *founden*, *pp.* 20/5, 68/11, 80/18.
Fynding, *sb.* finding, 39/11.
Fynger, *sb.* finger, 93/29; *fynger(i)s*, *pl.* 109/20, 26.
Fyue, *a.* five, 99/18.
Fyuers, *sb. pl.* fevers, 127/7.

G

Gaddir, *vb. t. inf.* gather, 47/21;
gadrip, 3 *sing. pres.* 30/17, 44/7;
gedre, 2 *pl. pres.* 85/3.

Gadiryng, *sb.* collection of money, 55/24; *gedering*, *gedring*, *gathering*, 25/3, 39/29, 91/14.
Galatheis, *sb. pl.* Galatians, 79/24.
Gallows, *gallows*, *sb.* gallows, 108/13, 14.
Game, *sb.* joy, mirth, 136/6; *games*, *pl.* games, 119/4.
Garmentis, *sb. pl.* garments, 132/8.
Gedering, *gedring*, *see* **Gadiryng**.
Gendring, *pr. p.* engendering, 16/3.
Generacioun, *sb.* generation, 82/1, 118/14, 120/33.
General, *a.* general, universal, 51/7, 130/16.
Gessiden, *vb. t. pl. p.* supposed, conjectured, 135/8.
Gete, *vb. t. inf.* get, 49/20; *getist*, 3 *sing. pres.* 54/29; *gooten*, *gotun*, *pp.* 54/10, 107/13, 109/13; *begotten*, 32/9, 14.
Gigge-haltiris, *sb. pl.* 132/11; *see* *note*.
Gile, *sb.* guile, 64/12, 72/2.
Gilti, *a.* guilty, 67/21, 88/22, 113/1.
Giltid, *pp.* gilded, 40/22.
Giltid, *vb. i. 3 sing. p.* sinned, 78/32.
Giltles, *a.* guiltless, 113/7.
Girdil(e), *sb.* girdle, 65/19, 24.
Girdip, *vb. t. 3 sing. pres.* girds, 65/21.
Gladip, *vb. t. 3 sing. pres.* makes glad, 95/8.
Gladnes, *sb.* gladness, 129/2.
Glasse, *sb.* glass, 41/33.
Glistiren, *vb. i. 3 pl. pres.* glisten, 37/26.
Gloosars, *glosears*, *sb. pl.* flatterers, 52/7, 131/11.
Glorie, *sb.* glory, 54/20, 23, 64/2.
Glori(e)fe, *vb. t. inf.* glorify, 41/37, 55/18.
Glose, *sb.* gloss, 85/30.
Glosears, *see* **Gloosars**.
Glosing, *a.* flattering, 58/18.
Glottenye, *glotenie*, *sb.* gluttony, 6/29, 19/26, 45/16.
Gluton, *sb.* glutton, 124/3.
Gnasting, *sb.* gnashing, 47/28.
Gnawying, *pr. p.* gnawing, 136/8.
Gneching, *sb.* gnashing, 73/20; ? *var.* of *gnaching*, cf. *Prompt. Parv.* 200/2, *Gnastyng* (K. *gnachynge*, *fremitus*).
Godhe(e)d, *godhood*, *sb.* godhead, divine nature, 33/22, 34/15, 110/3.
Godli, *a.* godly, divine, 85/18.
Gold, *sb.* gold, 37/26, 38/12.
Gon, *goon*, *vb. i. 3 pl. pres.* go,

- 18/9, 43/13, &c.; goyng, *pr. p.* 55/9; goo, *pp. gone*, 9/31.
- Good, *a. good*, 2/2.
- Good, *sb. good*, 1/15, 48/29, &c.; property, wealth, 52/6, 54/10, 16; goodis, *pl. goods*, 44/18, 52/14; good things, 119/6.
- Goostli, *a. spiritual*, 4/17, 10/17, &c.; *adv. spiritually*, 19/6, 58/1, &c.
- Gospel, *sb. gospel*, 30/7, 34/1, &c.
- Gospeleris, *sb. pl. evangelists*, 24/19 (error for gospels = L. *evangelia*).
- Gotun, *see Gete*.
- Gouverne, *vb. t. inf. govern*, 94/21; gouverned, *pp.* 33/2, 127/27.
- Gouverneance, *sb. governance, guidance*, 50/13, 87/3, 114/24.
- Grace, *sb. grace*, 2/4, 7/27, &c.; good fortune, 10/12, 44/18.
- Graciouse, *a. gracious*, 36/4, 54/11, &c.
- Graciouseli, *adv. graciously*, 51/11.
- Graduat, *a. graduate*, 5/16.
- Grasse, *sb. grass*, 44/26, 116/29.
- Graue, *sb. grave*, 87/6, 116/1, 7; graues, *pl.* 43/4.
- Grael, *sb. gravel*, 128/14, 129/22.
- Grauen, *a. graven*, 81/26.
- Graunt, *vb. t. inf. grant*, 61/23, 63/7; *imp.* 60/37; graunten, 1 *pl. pres.* 32/17; grauntid, 3 *sing. p.* 35/16, 36/6; *pp.* 45/30; grauntli, *vb. i. 3 sing. pres. agrees*, 39/8.
- Grece, *sb. fat*, 105/15.
- Gredi, *a. greedy*, 39/29.
- Greedili, *adv. greedily*, 45/20.
- Greet(e), *a. great*, 2/5, 14/3, 37/9, &c.; gretter, *comp.* 79/10; greetest, *super.* 42/27, 79/13.
- Greete, *vb. i. inf. weep, mourn*, 77/15.
- Greetli, *adv. greatly*, 4/1.
- Greetnes(se), *sb. greatness*, 71/1, 88/29.
- Greue, *vb. t. inf. grieve*, 65/28; greueþ, 3 *sing. pres.* 94/14; greuen, 3 *pl. pres.* 44/23, 119/23.
- Greuons, grevoue, *a. grievous*, 7/3, 44/23; greuousear, *comp.* 113/31.
- Grippe, *sb. grasping power*, 120/7.
- Grisely, *a. grisly, grim*, 45/9.
- Gronars, *sb. pl. groaners*, 54/15.
- Gronyng, *pr. p. groaning*, 118/5; groonyngis, *sb. pl. groanings*, 26/1.
- Grooti, *a. muddy*, 117/31 (*N.E.D.* 1st ex. 1848).
- Grootis, *sb. pl. groats*, 112/22.
- Gropid, *pp. felt*, 136/9.
- Grounde, *sb. ground, basis*, 44/2, 44/27, 46/11.
- Grounde, *vb. t. inf. base*, 59/8; groundeth, 3 *sing. pres. founds*, 109/15; grounde, 1 *pl. pres. fix firmly*, 65/11.
- Growe, *vb. i. inf. grow*, 44/26; 3 *sing. subj.* 39/13; growiþ, 3 *sing. pres.* 35/12, 63/20, &c.; grewe, 3 *pl. p.* 39/6.
- Grucchip, *vb. i. 3 sing. pres. grumbles, grudges*, 76/19; grucchiden, 3 *sing. p.* 11/28.
- Grucchyng, *sb. grumbling*, 79/20.
- Gynnes, *sb. pl. engines*, 21/3, 66/3.
- H
- Haasten, *vb. t. 3 pl. pres. hasten*, 60/29.
- Haatars, *sb. pl. haters*, 132/16.
- Ha(a)te, *sb. hate*, 43/21, 98/6.
- Ha(a)ten, *vb. t. 3 pl. pres. hate*, 56/26, 66/28, 82/1; hatyng, *pr. p. hating*, 65/7; ha(a)tid, *pp. hated*, 65/8, 127/24.
- Habit, *sb. habit*, 93/14; dress, clothing, 15/12.
- Habundaunce, *sb. abundance*, 2/9, 10/14, 53/24.
- Habunding, *pr. p. abounding*, 19/13.
- Haburioune, *sb. habergeon, coat of mail*, 65/27 (*F. haubergeon*).
- Half, *sb. side*, 31/11; half on half, half the total amount, 113/33.
- Halidai, holidai, *sb. day set apart for religious observance*, 90/24, 26.
- Halowe, *vb. t. inf. hallow, consecrate*, 36/18, 37/1; 3 *sing. pres.* 90/23; halowip, 3 *sing. pres.* 36/18, 20; halowen, 3 *pl. pres.* 111/5; halowyng, *pr. p.* 32/13; halowid, *pp.* 35/38, 38/1, 63/23.
- Hand, hond, *sb. hand*, 3/4, 43/24; handis, hondis, *pl.* 33/18, 53/10, &c.
- Handiwerk, *sb. handwork*, 41/25.
- Handmayde, *sb. handmaid*, 90/27, 121/20.
- Hang, hangen, *vb. t. or i. pl. pres. hang*, 43/8, 108/14, 18; hangid, 3 *sing. p.* 108/17; 3 *pl. p.* 43/13; hanging, *pr. p.* 65/37; hangid, *pp.* 108/12, 13.
- Hanger, *see Angir*.
- Happe, *sb. chance*, 92/12.
- Happeli, happili, *adv. perchance*, 72/8, 125/23.

- Hard(e)**, *a.* hard, difficult, 48/12, &c.; *hardir*, *comp.* 133/8.
Hardenes, *sb.* hardness, 66/4.
Hardid, *pp.* hardened, grown hard, 18/31.
Harm(e), *sb.* harm, 45/15, 104/14.
Harp(e), *sb.* harp, 59/5, 119/5.
Haruest, *sb.* ? for *hanuest* = handfest, marriage contract, 35/17; *see* note.
Hasti, *a.* hasty, 111/10.
Hasting, *pr. p.* drawing on, 134/32.
Hast(i)li, *adv.* hastily, 13/28, 115/9.
Hastite, *sb.* anger, 50/1 (OF. *hastivete*).
Haue, *vb. aux.* 1 *sing. pres.* have, 4/4, &c.; *hap*, 3 *sing. pres. passim*; have, *han*, *hap*, *pl. pres.* 4/5, 13/25, 109/26, &c.; *hadde*, 3 *sing. p. passim*; *pp.* 61/20; *hadden*, 3 *pl. p.* 98/25; *hauyng*, *pr. p.* 33/22.
Hauen, *sb.* haven, 45/24.
Haunt, *vb. t. inf.* practise, frequent, 17/17; *hauntip*, 3 *sing. pres.* 78/6; *haunten*, *pl. pres.* 52/8, 114/14.
Hauntrip, *vb. refl.* 3 *sing. pres.* = ? *auntrip*, dares to go, 101/6; *see* note.
Hede, *sb.* heed, 2/26, 53/27, &c.
Heed, *sb.* head, 11/2, 19/19, &c.; *heedis*, *pl.* 132/10.
Heedlingis, *adv.* headlong, 17/9, 110/1.
Heekfar, *sb.* heifer, 119/1; *cf.* dial. *heifker*.
Heele, *sb.* health, 45/20, 49/20.
He(e)le, *vb. t. inf.* heal, 3/3, 15/10, 67/14; *heelip*, 3 *sing. pres.* 4/17, 21; *heliden*, 3 *pl. p.* 68/6; *helid*, *pp.* 4/20.
Heepen, *vb. t. 3 pl. pres.* heap, 93/29, 106/2.
Heer, *sb.* hair, 87/24.
He(e)re, *vb. t. inf.* hear, 14/21, 38/17, &c.; 3 *sing. subj.* 81/10; *heerip*, 3 *sing. pres.* 36/4; *heeren*, *pl. pres.* 5/28, 58/24, 28; *hard*, *herde*, *pp.* 27/4, 51/6; *hard*, 3 *sing. p.* 11/19.
Heerer, *sb.* hearer, 98/13, 110/19; *heerars*, *pl.* 93/31.
Heeryng, *heering*, *sb.* hearing, 81/10, 100/30.
Heest(e), *sb.* command, 81/23; *heestis*, *pl.* 1/23, 27/29, &c.
Heete, *sb.* heat, 29/6.
He(e)pen, *a.* heathen, 22/4, 92/13, 133/30.
Heire, *sb.*, *see* *Eire*.
Heiris, *sb. pl.*, *see* *Eiris*.
Helle, *sb.* hell, 3/30, 52/12.
Hellebroond, *sb.* brand of hell, 13/25; *hellebrondis*, *pl.* 135/7.
Helle-houndis, *sb. pl.* hounds of hell, 134/14.
Helme, *sb.* helmet, 66/1, 5.
Helpe, *sb.* help, 50/12, 111/20.
Helpe, *vb. t. inf.* help, 64/26, 74/21; *imp.* 5/2; *helpen*, 3 *pl. pres.* 34/21, 60/1; *holpen*, *pp.* 30/28.
Helples, *a.* unavailing, 55/27.
Helpe, *sb.* health, 119/6, 132/21; safety, salvation, 45/24, 66/1.
Hem, *pron.* them, *passim*.
Her, *pron.* their, *passim*.
Herbe, *sb.* herb, 4/20.
Herborowid, *pp.* sheltered, 80/21.
Here, *adv.* here, 1/1, &c.
Heresie, *sb.* heresy, 31/31.
Heretik(e), *sb.* heretic, 100/9, 101/9; *heretikis*, *pl.* 132/19.
Heritage, *sb.* heritage, 47/24, 103/23.
Herkneþ, *vb. i. 3 sing. pres.* listens, 18/22.
Herowdis, *sb.* Herod's, 43/14.
Hert(e), *sb.* heart, 4/16, 8/16, &c.; *hertis*, *pl.* 14/9, 34/18.
Hesiliar, *adv. comp.*, *see* *Esy*.
Heuene, *sb.* heaven, 3/5, 19, 5/29, &c.
Heuenli, *a.* heavenly, 5/18, 48/5, 57/15, &c.
Heuy, *heuī*, *a.* heavy, sad, 8/29, 77/16.
Heuynes, *sb.* heaviness, sorrow, 77/16, 79/22.
Hide, *vb. t. inf.* hide, 52/10; *hideþ*, *hidip*, *hidēþ*, 3 *sing. pres.* 30/16, 46/19, 78/28; *hiden*, 3 *pl. pres.* 107/15; *hid*, *hidde*, *pp.* 39/25, 95/17; *hidde*, *a.* secret, hidden, 38/19.
Hidir, *adv.* hither, 73/16.
Hidouse, *a.* hideous, 4/10, 17/17, &c.
Hillen, *vb. t. 3 pl. pres.* cover, 25/6.
Hilling, *sb.* covering, 129/3.
Himsilf, *pron.* himself, 2/2.
Hindir, *vb. t. inf.* hinder, 74/36; *hyndriþ*, 3 *sing. pres.* 10/16; *hindren*, 3 *pl. pres.* 11/16.
Hir, *pron.* her, 1/11, &c.
Hire, *sb.* hire, 105/3.
Hired, *a.* hired, 131/17.
Hirsilf, *pron.* herself, 35/31.
Hirte(n), *vb. t. inf.* hurt, 18/26, 126/4; *hirtip*, 3 *sing. pres.* 126/6;

- hirten, 3 *pl. pres.* 68/1; hirt(e), *pp.* 81/12, 126/21.
 Hirting, *sb.* hurting, 133/28.
 Hise, *pron.* his, 2/2, 3/15, &c.
 Hize, *a.* high, 7/9, 10/20, &c.; *adv.* 47/2; hijer, *comp.* 24/14; hijest, *super.* 20/18, 69/29.
 Hizeli, *adv.* highly, 75/8.
 Hizenes, *sb.* arrogance, 44/19, 129/3.
 Hizep, *vb. t.* 3 *sing. pres.* hastens, 134/23; hizen, 3 *pl. pres.* 86/19.
 Hiznen, *sb. pl.* servants, followers, 19/32, 124/28.
 Hijten, *vb. t.* 3 *pl. p.* promised, 105/28, 130/14.
 Hoge, *a.* huge, 43/18.
 Hogge, *sb.* hog, 117/32.
 Hol, *see* Ho(o)l.
 Holde, *vb. t. inf.* hold, contain, observe, 2/4, 36/24, &c.; 2 *sing. subj.* 7/20; holdip, 3 *sing. pres.* 35/32; holden, *pl. pres.* 43/9, 52/20; *pp.* 14/3, 15, 24.
 Holidom, *sb.* halidom, 89/19.
 Holsum, *a.* wholesome, 52/30, 125/26.
 Honest, *a.* honest, 41/30.
 Honeste, *sb.* honesty, 52/30, 62/25.
 Honouren, *vb. t. pl. pres.* honour, 43/3; honourid, *pp.* 40/24.
 Honourmentis, *hournementis, see* Ournementis.
 Honeycombe, *sb.* honeycomb, 63/3.
 Honeycombis, *sb. pl.* ? some kind of head-dress, 132/11; *see* note.
 Hoodis, *sb. pl.* hoods, 124/31.
 Ho(o)li, *a.* whole, 68/1, 80/26, 125/29.
 Ho(o)li, *a.* holy, 2/6, 31/18, &c.
 Hoolid, *pp.* pierced, 8/29.
 Hoolis, *sb. pl.* holes, 13/21, 19/23.
 Hoolynes, *sb.* holiness, 52/23.
 Ho(o)pe, *sb.* hope, 66/2, 5, 74/7.
 Ho(o)rdam, *sb.* whoredom, 104/24, 36.
 Hooris, *sb. pl.* whores, 41/39, 53/19.
 Hoot, *a.* hot, 136/6.
 Hope, *vb. t. inf.* expect, 24/25; *imp.* 80/23; *hopid, pp.* 5/24.
 Horrels, *sb. pl.* adulterers, 106/13; *var. of* holour, assimilated to hore.
 Hors, *sb. pl.* horses, 106/14.
 Hosen, hosis, *sb. pl.* hose, 104/26, 132/7.
 Hou, *adv.* how, 1/18.
 Houep, *vb. t.* 3 *sing. pres.* behoves, 127/11.
 Houeuer, *adv.* however, 103/23.
 Houndis, *sb. pl.* hounds, 11/14, 118/12.
 Hounger, hungir, *sb.* hunger, 13/29, 49/27, 101/3, 6.
 Houngr, *a.* hungry, 100/12.
 Hounting, *sb.* hunting, 46/6.
 Hournementis, *see* Ournementis.
 Hous, *sb.* house, 7/20, 38/1, &c.; housis, *pl.* 41/9, 23, &c.
 Housbond, *sb.* husband, 52/5, 120/18.
 Housles, *a.* homeless, 30/21.
 Hous-meyne, *sb.* retainers, 11/4.
 Hyndring, *sb.* hindrance, 89/27.
 Hyndrip, *see* Hindir.
- I
- Iaies, *sb. pl.* jays, 56/21.
 Ianglen, *vb. t.* 3 *pl. pres.* chatter, 56/21.
 Iangling, *sb.* jangling, 51/2.
 Iapars, *sb. pl.* jesters, 54/17.
 Iape, *vb. t. inf.* trick, 37/7.
 Iche, *a.* each, 1/13, 10/11, 22/30; *pron.* 48/4.
 Idel, *a.* idle, 89/24.
 Iewesse, *sb.* judgement, punishment, 136/2.
 Ignoraunce, *sb.* ignorance, 122/13.
 Impacience, *sb.* impatience, 127/6.
 Impassibilite, *sb.* state of exemption from suffering, 26/22.
 In, *prep.* in the person of, 1/22; on, 27/19, 35/25.
 Incarnacioun, *sb.* incarnation, 35/12, 109/2, 122/29.
 Incarnat, *a.* incarnate, 6/6.
 Incestours, *sb. pl.* those guilty of incest, 131/19.
 Indulgence, *sb.* indulgence, 76/11.
 Infirmitte, infirmyte, *sb.* infirmity, 52/33, 88/11, 13.
 Innocent, *a.* innocent, 98/18.
 Inpertinent, *a.* irrelevant, 133/5.
 Inrepentaunt, *sb.* non-repentance, 9/1, *var. of* irrepentance; *cf.* irregular.
 Instrument, *sb.* instrument, 124/30.
 Intermyscioun, *sb.* omission, 56/18 (*N.E.D.* 1st ex. 1635).
 Interrupcioun, *a.* interruption, 56/18.
 Intollerable, *a.* intolerable, 136/10.
 Inward, *sb.* secretness, inner nature, 69/30.
 Iogullers, *sb. pl.* jesters, buffoons, 54/16.
 Ioie, *sb.* joy, 1/21, &c.
 Iolite, *sb.* revelry, 128/28.

Journey, *sb.* journey (= *L. iter*), 78/2.
Jourours, *sb. pl.* jurors, 113/4, 20, 132/30.
Joye, *vb. i. inf.* rejoice, 77/15; *imp.* 76/25; *ioyen*, 3 *pl. pres.* 112/19, 119/4, 5; *ioyed*, 3 *pl. p.* 80/19; *ioieyng*, *pr. p.* 47/13.
Joyne, *vb. t. inf.* enjoin, impose, 104/24.
Joynep, *vb. t. 3 sing. pres.* joins, 125/18; *ioynen*, 2 *pl. pres.* 121/5; *ioyne*, 1 *pl. subj.* 80/17; *ioynyng*, *pr. p.* 101/5; *ioyned*, *pp.* 125/13.
Judiciarij, *a.* judiciary, 76/1.
Jugge, *vb. t. inf.* judge, 27/20; *inggid*, *ingid*, *pp.* 69/15, 113/13.
Jugge, *sb.* judge, 89/13; *ing(g)is*, *pl.* 100/4, 111/13.
Jug(g)ement, judgement, 10/10, 11/21, &c.
Jullars, *sb. pl.* ? deceivers, 118/8, 132/30; *perh.* variant of 'gyler', *f. OF. gileor*.
Jurie, *sb.* Jewry, 37/28.
Iust, *a.* just, 43/24, 99/11; *iustar*, *comp.* 127/5.
Iustife, *vb. t. inf.* condemn to punishment, 84/4; *iustifien*, 2 *pl. pres.* 111/29.
Iustli, *adv.* justly, 36/10.
Ize, *sb.* eye, 27/3, 52/20, 54/26; *izen*, *pl.* eyes, 36/8.

K

Kast, *vb. t. inf.* cast, 73/9; *castip*, 3 *sing. pres.* 45/6; *casten*, 3 *pl. pres.* 47/26, 60/10; *kest*, 3 *sing. p.* 10/21, 119/1; *kesten*, 3 *pl. p.* 44/11; *plotted*, *devised*, 118/8.
Keie, *sb.* key, 3/9; *keies*, *keyes*, *pl.* 3/4, 75/23.
Kele, *vb. t. inf.* cool, 2/9.
Kepe, *vb. t. inf.* keep, preserve, observe, 2/18, 8/15, 48/15; *kepiþ*, 3 *sing. pres.* 65/22; *kepen*, 1 *pl. pres.* 48/22; *kepten*, 3 *pl. p.* 91/22; *kept*, *pp.* 47/14.
Kepers, *sb. pl.* keepers, 1/23.
Kirnel, *sb.* kernel, 78/26.
Kisse, *vb. t. inf.* kiss, 85/26.
Kitt, *vb. t. 3 sing. p.* cut, 66/10; *kutting*, *pr. p.* 12/13; *kitt(e)*, *pp.* 88/12, 115/9.
Knees, *sb. pl.* knees, 96/9.
Knele, *vb. t. inf.* kneel, 85/25; *kneelen*, 3 *pl. pres.* 96/9.
Knittip, *see* Knytt.

Kniȝt, *sb.* knight, 24/22; *knyȝtis*, *pl.* 34/16, 43/12, 14.
Knittting, *sb.* knitting, uniting, 32/2.
Knocking, *pr. p.* knocking, 50/11.
Knot(t), *sb.* knot, 74/9, 122/37.
Knowe, *vb. t. inf.* know, 1/17, 42/5; &c.; *knowiþ*, 3 *pl. pres.* 104/1; *knoweu*, *pp.* 7/7, 41/15.
Knoweleche, *vb. t. inf.* acknowledge, 110/20.
Knowing, *knowyng*, *sb.* knowledge, 22/24, 26/25, 69/12.
Knytt, *vb. t. inf.* join, knit, 53/10; *knittip*, 3 *sing. pres.* 83/11; *knyttten*, 3 *pl. pres.* 74/8; *knitt*, *pp.* 74/9.
Knyȝthod, *sb.* knighthood, 34/3, 14, 40/17.
Kunnen, *vb. aux.* 3 *pl. pres.* can, 45/17, 90/13; *can*, *v. t. 3 sing. pres.* knows, 13/5.
Kunnyng, *sb.* wisdom, 75/24.
Kutting, *see* Kitt.
Kyn, *sb.* kin, 131/20.
Kynde, *sb.* kind, nature, 35/15, 59/20, 121/30; *alle þe kynde of*, all kinds of, 44/8.
Kynde, *a.* natural, 118/6.
Kynd(e)li, *a.* natural, 9/26.
Kyndenes(s), *sb.* kindness, grace, 50/15; *hence*, love, 79/9, 10, 14.
Kyng, *sb.* king, 58/5; *kyngis*, *pl.* 69/28.
Kyngdom, *sb.* kingdom, 23/2.

L

Labur, *sb.* labour, 33/18.
Laburer(i)s, *sb. pl.* labourers, 33/11, 17, 48/6, 131/17.
Lackip, *vb. i. 3 sing. pres.* is lacking, 50/7.
Ladi, *sb.* lady, 29/1.
Laite, *sb.* laity, 20/18, 92/24.
Lake, *sb.* blame, 44/15 (*M.Du. lac*).
Lake, *sb.* pit (= *L. forea*), 69/8 (*after* *Vulg. lacus*).
Lame, *a.* lame, 78/7.
Lanterne, *sb.* lantern, 1/2, 4/11, &c.
Large, *vb. t. inf.* increase, enlarge, 27/23, 74/17; *largen*, 3 *pl. pres.* 52/12, 80/11; *larging*, *pr. p.* 45/26; *largid*, *pp.* 117/5.
Large, *a.* broad, 127/26, 128/5; *large(a)r*, *comp.* 51/21, 83/19.
Largeli, *adv.* generously, 54/17, 61/5.
Largenes, *sb.* generosity, 25/37.

- Last**, *a.* last, 39/2.
Last(e), *vb. t. inf.* last, endure, 40/25, 62/2, 80/16.
Lastingly, *adv.* continually, 25/3, 35/10.
Late, *vb. t. inf.* let, 110/24; *laten*, 3 *pl. pres.* 105/2.
Laump, *sb.* lamp, 41/34, 110/5.
Lauzyng, *pr. p.* laughing, 134/15.
Lawe, *sb.* law, 34/4, 45/11, &c.; *lawis*, *pl.* 2/24, &c.
Laweful, *a.* lawful, 101/27, 117/3.
Laweles, *a.* lawless, 124/33.
Lawiars, *sb. pl.* lawyers, 132/33.
Lawȝtir, *sb.* laughter, 136/5.
Laymen, *sb. pl.* laymen, 120/11.
Leccherie, *sb.* lechery, 6/29, 45/8.
Leccherouse, *a.* lecherous, 60/9, 103/7.
Lecchours, *sb. pl.* adulterers, 105/1.
Leche, *sb.* physician, 8/15, 127/8; *lechis*, *pl.* 67/13.
Leed, *sb.* lead, 41/33.
Le(e)de, *vb. t. inf.* lead, 6/10, 18/24, 59/11; *le(e)dip*, 3 *sing. pres.* 9/2, 60/9; *leden*, 3 *pl. p.* 119/5; *ledip*, *imp.* 101/25; *leeding*, *pr. p.* 45/27; *ledde*, *pp.* 58/19, 113/14.
Le(e)der, *sb.* leader, 46/28, 69/4.
Leef, *a.* dear, 79/17 (OE. *lēof*).
Leef, *sb.* leaf, 62/18.
Leeftenaut, *sb.* lieutenant, 2/11; *leeftenautis*, *pl.* 82/7.
Leeful, *a.* permissible, 90/6, *var.* *leveful*.
Leepre, *sb.* leprosy, 120/23.
Le(e)se, *vb. t. inf.* lose, destroy, 49/8, 97/12, &c.; *leesip*, 3 *sing. pres.* 45/15; *leese(n)*, 3 *pl. pres.* 41/39, 54/13; *losten*, 3 *pl. p.* 120/19; *loost*, *pp.* 43/27, &c.
Leest, *a.* least, 21/20, 38/16, 64/10.
Leest, *conj.* lest, 43/21.
Leeue, *leeve*, *vb. t. inf.* leave, 41/11, 45/28, 53/20; 3 *pl. subj.* 88/3; *le(e)uest*, 2 *sing. pres.* 37/1, 48/33; *le(e)uep*, 3 *sing. pres.* 9/4, 65/20; *leeft*, *lette*, *pp.* 57/4, 64/27, &c.
Left, *lift*, *a.* left, 108/19, 134/32.
Lefte, *pp.* lifted, 36/9.
Leggeharnes, *sb.* leg-armour, 65/30.
Leie, *vb. t. inf.* lay, bring forward, *allege*, 79/16, 88/2; 3 *sing. subj.* 37/28; *leiep*, 3 *sing. pres.* 72/3; *leie(n)*, *leyn*, *pl. pres.* 12/10, 96/11, 111/18; *leide*, 3 *sing. p.* 79/5, 118/5; *leied*, *leide*, *pp.* 82/3, 87/6.
Leie, *a.* fallow, 110/25.
Lendis, *sb. pl.* loins, 65/21.
Lenger, *adv. comp.* longer, 115/7.
Lerid, *a.* learned, 27/28.
Lerne, *vb. t. inf.* learn, teach, 35/18, 69/22; *lernyng*, *pr. p.* 93/32.
Lerned, *a.* learned, 7/12, 60/15.
Lernyng, *sb.* instruction, 7/8.
Les(e)e, *a.* less, 62/9, 74/34; *adv.* 37/5.
Lesing, *lesyng*, *sb.* lying, 14/5, 71/24, &c.
Lessid, *pp.* decreased, 96/25.
Lessouns, *sb. pl.* 35/5, 48/8, &c.
Lettir, *sb.* letter, 56/19; *lettis*, *pl.* 61/3, 113/3; *lettis*, *learning*, 5/18.
Lettip, *vb. t. 3 sing. pres.* hinders, 115/27; *lettid*, *pp.* 11/24.
Lettrure, *sb.* learning, 69/9.
Leue, *sb.* leave, 62/1, 91/1.
Lewid, *a.* ignorant, 7/12, 18/4, &c.; *lewidar*, *comp.* 133/10.
Lickli, *adv.* likely, 100/10.
Lickned, *vb. t. 3 sing. p.* likened, 25/28; *pp.* 24/2, 12.
Licknes(se), *sb.* likeness, 9/29, 24/21; *licknesses*, *sb. pl.* 1/12, 22/12, &c.
Lie, *vb. t. inf.* lie, speak falsely, 51/16; *liep*, 3 *sing. pres.* 112/6; *lijed*, 3 *pl. p.* 120/35.
Liee, *vb. t. inf.* lie, 117/31; *liep*, *ligip*, 3 *sing. pres.* 109/29, 115/33, 130/22; *lien*, *liggen*, *pl. pres.* 9/10, 70/4; *lijed*, 3 *pl. p.* 120/35.
Lie(e)r, *sb.* liar, 98/9, 112/11; *liears*, *pl.* 112/8.
Liees, *sb. pl.* lies, 112/3.
Lift, *see* *Left*.
Lijf, *sb.* life, 4/22, 9/2, &c.
Lijflo(o)d, *sb.* livelihood, means of sustenance, 49/28, 120/4.
Li(j)k(e), *a.* like, 44/7, 13, 99/25; &c.; *liker*, *comp.* 124/14.
Lik, *vb. t. inf.* lick, 118/12.
Likerouse, *a.* pleasant, 14/9, 58/15, 120/17.
Likep, *vb. t. 3 sing. pres.* pleases, 46/4.
Likyngis, *see* *Lyking*.
Lioun, *sb.* lion, 24/21, 46/6; *liouns*, *lyouns*, *pl.* 101/19, 23, &c.
Lippis, *sb. pl.* lips, 50/30, 108/29, &c.
Lisensid, *pp.* licensed, 11/27.
Litil, *a.* little, 7/8, 8/6, &c.
Liuiere, *liuerey*, *sb.* livery, 28/9, 29/9.
Lizt, *sb.* light, 1/2, 4/11, &c.
Lizten, *vb. t. 3 pl. pres.* light, 66/5;

liŋneþ, 3 *sing. pres.* shines, 4/16;
liŋned, *pp.* 32/19.
Liŋtli, *adv.* easily, 22/7, 51/23,
78/5.
Logge, *sb.* lodge, dwelling-place,
45/9.
Loke, *vb. i. inf.* look, 45/7; looke,
imp. 53/24, 55/17.
Lombe, *sb.* lamb, 15/3.
Lond, *sb.* land, 13/24, 15/9, &c.
Long, *a.* long, 51/20; longe, *adv.*
70/4.
Longabiding, *sb.* long suffering, 10/
7, 25/36, 45/25.
Longip, *vb. i. 3 sing. pres.* belongs,
15/13, 39/29, 94/20; longen, 3 *pl.*
pres. 36/12, 41/35, 47/11.
Longlyuyng, *a.* of long life, 94/2.
Loones, *sb. pl.* loans, 46/16.
Lo(o)re, *sb.* lore, teaching, doctrine,
5/18, 8/3, &c.
Loot, lott, *sb. lot*, 61/21, 135/10.
Lootles, *a.* without a part, free from,
129/1 (= *L. exorsore*).
Loope, *adv.* with difficulty, 74/12
(= *L. difficile*).
Looues, *sb. pl.* loaves, 105/14.
Lord, *sb.* lord, *passim*; lordis, *pl.*
83/19, 84/2.
Lordip, *vb. i. 3 sing. pres.* rules,
60/4; lorden, 3 *pl. pres.* 70/22,
97/8; lording, *pr. p.* 97/10.
Lordschip(e), *sb.* lordship, 7/15,
60/5, &c.
Lordschipping, *sb.* ruling, 99/24.
Lose, loosē, *vb. t. inf.* loose, 3/28,
19/25.
Losse, *sb.* loss, 2/6.
Loples, *a.* innocent, 26/33 (*OE.*
lāpleas).
Loue, *vb. t. inf.* love, 2/16; loueþ,
louen, 3 *pl. pres.* 50/17, 106/25;
louyng, *pr. p.* 65/7.
Loue, *sb.* love, 34/19, &c.
Louedaies, *sb. pl.* love-days, 48/
10; *see note*.
Loue-gelous, *a.* jealous, 81/29.
Louer, *sb.* lover, 60/25; louears, *pl.*
35/34, 77/19.
Loute, *vb. t. inf.* bow to, 81/29, 85/
10, 28.
Lowe, *a.* lowly, 70/24; low, 82/10;
lowest, *super.* 33/19.
Lowell, *a.* lowly, 41/23.
Lowep, *vb. i. 3 sing. pres.* descends,
comes down, 84/34; lowid, *pp.*
subdued, brought low, 115/8, 11.
Lowid, *adv.* loudly, aloud, 82/10.
Lowid, *see Lowep*.

Lurken, *vb. i. 3 pl. pres.* lurk, hide,
38/20.
Luschborue, *sb.* a base coin made in
imitation of a silver penny and
imported from Luxemburg in the
reign of Edward III, 69/19.
Lust, *sb.* lust, desire, 63/8; lustis,
pl. 2/19, 39/28, &c.
Lusti, *a.* merry, cheerful, 58/28;
lustful, 67/19, 103/7.
Lustily, *adv.* lustfully, 103/23.
Lyking, lykyng, *sb.* liking, 39/27;
sensuality, 116/4; likyngis, *pl.*
pleasures, 75/8.
Lyme, *sb.* lime, 36/11, 41/33.
Lymes, *sb. pl.* limbs, 61/6, 84/4,
135/18.
Lymitid, *pp.* limited, 38/18.
Lymþerdes, *sb. pl.* snares, limer
twigs, 132/13 (*OE. lim + gierd*).
Lynkis, *sb. pl.* links, 74/13.
Lyuars, *sb. pl.* livers, 34/4, 51/8.
Lyue, *vb. i. inf.* live, 33/18, 64/1;
2 *sing. subj.* 6/20; lyueþ, 3 *sing.*
pres. 6/19, 48/26; lyuen, 3 *pl.*
pres. 45/34; lyueden, 3 *pl. p.*
85/2.
Lyue, *sb.* on lyue, *adv.* alive, 133/
34.
Lyuelood, *sb.* manner of life, 86/25.
Lyueli, *a.* living, 84/29, 89/27; *adv.*
ardently, greatly, 47/8.
Lyuerēy, *sb.* livery, 29/9.
Lyuyng, *sb.* life, living, 39/4, 48/27,
51/14.

M

Maddid, *a.* mad, 63/9, 18.
Magnifien, *vb. t. 3 pl. pres.* magnify,
46/18, 120/10.
Maidens, *sb. gen. sing.* maiden's, 60/
25; maidens, *pl.* 65/22.
Maieste, *sb.* majesty, 109/3.
Mailed, *pp.* mailed, 65/28.
Maist, *see Mow*.
Maistir, *sb.* master, 42/18, 62/5;
maistris, *pl.* 84/23.
Maistirlicars, *sb. pl.* 18/16 (= *L.*
magistri mendaces, false teachers).
Make, *vb. t. inf.* make, give, 39/14;
maken, 3 *pl. pres.* 90/9; mad(e),
3 *sing. p.* 5/17, 11/29, 90/30;
mekid, 3 *pl. p.* 5/18; mad(e), *pp.*
7/14, 32/21, &c.
Malice, malise, *sb.* malice, 11/10,
43/5, 60/3.
Maliciouse, *a.* malicious, 127/24.
Man, *sb.* man, *passim*.
Maner(e), *sb.* form, fashion, custom,

- 19/22, 35/16, 52/9, &c.; *maner(i)s*, *pl.* 11/6, 32/18, 39/24.
- Manglid**, *a.* mangled, 97/24.
- Manhed**, *manho(o)d*, *sb.* manhood, 6/6, 34/8, 16, &c.
- Mani**, *manye*, *a.* many, *passim*.
- Mankynde**, *sb.* mankind, 7/12, 8/12, 46/32.
- Manslauchtir**, *sb.* manslaughter, 88/24, 94/18.
- Manslear**, *mansleer*, *sb.* manslayer, 98/6, 112/9; *mensleers*, *pl.* 98/8.
- Manyfold**, *a.* manifold, 40/4.
- Marbel**, *a.* marble, 37/25.
- Marchaundise**, *sb.* merchandise, 60/32, 61/7.
- Marchauntis**, *sb. pl.* merchants, 14/8, 60/32, 132/26.
- Mariage**, *sb.* marriage, 35/24, 60/38, 130/19.
- Maried**, *pp.* married, 23/20, 25.
- Maris**, *sb. pl.* mares, 106/14.
- Mark(e)**, *vb. t. inf.* mark, 48/12, 101/28; *markip*, 3 *sing. pres.* 52/1; *marked*, *markid*, *pp.* 41/36, 61/22.
- Market**, *sb.* market, 91/3, 104/26.
- Marrip**, *vb. t. 3 sing. pres.* spoils, 81/21; *marrid*, *pp.* perplexed, 2/11, 22/30.
- Martirdam**, *sb.* martyrdom, 85/21.
- Martiris**, *sb. pl.* martyrs, 25/22, 27/22, 80/11.
- Mater**, *sb.* matter, 55/29, 96/12, 102/2.
- Material**, *a.* material, 33/21, 35/35, &c.
- Matrimonye**, *sb.* matrimony, 59/29, 65/23.
- Mawmentrie**, *sb.* idolatry, 18/8.
- Mawmetis**, *sb. pl.* idols, 101/10 (OF. *mahumet*, idol, from *Mahomet*).
- Mawmetrers**, *sb. pl.* idolaters, 132/19.
- Maynten**, *vb. t. inf.* maintain, uphold, 12/27, 32/14, 34/4; *maynten*, *mayntynen*, 3 *pl. pres.* 14/22, 43/20, 53/17.
- Maynteners**, *sb. pl.* maintainers, 16/22.
- Medcinable**, *a.* medicinal, 132/23.
- Mede**, *sb.* reward, 16/20, 49/8, &c.; *merit*, *worth*, 26/21; *medis*, *pl.* rewards, 57/12.
- Medeful**, *a.* meritorious, 16/4, 37/7.
- Medicyn**, *sb.* medicine, 8/12, 49/19, 59/18.
- Medip**, *vb. t. 3 sing. pres.* rewards, 113/8.
- Medlyng**, *sb.* interference, 63/12.
- Medowe**, *sb.* meadow, 128/28.
- Me(e)dfulli**, *adv.* worthily, 31/24, 54/8.
- Meenes**, *sb. pl.* means, 41/30, 42/8.
- Meke**, *a.* meek, 19/4, 111/7.
- Mekeli**, *adv.* meekly, 35/19.
- Mekenes(se)**, *sb.* meekness, 45/24, 97/6.
- Meking**, *sb.* humbling, 42/2.
- Mele**, *sb.* meal, 45/20.
- Melodie**, *sb.* melody, 57/16.
- Melte**, *vb. t. inf.* melt, 52/31.
- Membris**, *sb. pl.* members, 1/23, 11/17, &c.
- Mende**, *vb. t. inf.* mend, 43/24; *mendid*, *pp.* 43/19.
- Mendiner(i)s**, *sb. pl.* beggars, 16/21, 132/1; *var.* *mendinant*, OF. *mendinant*. Form not recorded elsewhere.
- Mending**, *sb.* amending, 30/29.
- Mene**, *vb. t. inf.* mean, 15/21, 17/22, &c.; *menep*, 3 *sing. pres.* 12/13, 52/24; *menep*, *menen*, 3 *pl. pres.* 33/19, 56/22; *ment*, 3 *sing. p.* 93/26.
- Mene**, *a.* intervening, 104/31.
- Merci**, *mercy*, *sb.* mercy, 2/3, 7/30, &c.
- Merciful**, *a.* merciful, 2/3, &c.
- Mercy-asker**, *sb.* mercy-asker (= L. *propitiatio*), 8/10.
- Merit(e)**, *sb.* merit, 60/32, 79/23, 121/29.
- Mervaille**, *vb. t. inf.* marvel, 41/24; *v. t.* wonder at, 41/26.
- Merveilouse**, *a.* marvellous, 2/2.
- Message**, *sb.* message, 47/17.
- Messe**, *sb.* mass, 60/36, 104/30.
- Mesure**, *sb.* measure, 74/20, 108/7; *moderation*, 29/28, 45/28.
- Mete**, *sb.* food, meat, 7/1, 41/19, &c.; *metis*, *pl.* 45/19.
- Meved**, *see* **Moven**.
- Meyne**, *sb.* retinue, 18/31.
- Mi**, *pron.* my, *passim*.
- Michars**, *sb. pl.* petty thieves, 131/14; cf. *Lay Folks Catech.* 825, 'Who brekys be seuynt comaundement, Mechers, Robbers and extortioners'.
- Miche**, *a.* much, great, 9/6, 19/28, &c.; *adv.* much, 5/4, 10/17, &c.
- Militaunt**, *a.* militant, 35/26.
- Minstralsie**, *sb.* minstrelsy, 51/2.
- Miraclis**, *sb.* miracles, 84/34.
- Miriest**, *see* **Myry**.
- Mirour**, *sb.* mirror, 56/15.

Mirre, *sb.* myrrh, 109/26, 27.
Mirpe, *sb.* mirth, 26/32.
Mische(e)f, *sb.* mischief, evil, 42/26, 53/3, &c.
Mizt, *adv.* mightily, 18/7 (*a. mizt* = mighty, used as an adverb).
Mizt, *myzt*, *sb.* might, power, 22/15, 34/14, &c.
Mizti, *a.* mighty, 4/21, 16/21, &c.; *miztiar*, *comp.* 46/30.
Modir, *sb.* mother, 94/2, 96/10, &c.
Modiratli, *adv.* moderately, 29/26.
Modirles, *a.* motherless, 106/26.
Monestip, *vb. t. 3 sing. pres.* admonishes, exhorts, 34/23; *monest-ing*, *pr. p.* 57/24.
Monep, *vb. t. 3 sing. pres.* laments, 68/2; *see note*.
Money(e), *sb.* money, 61/16, 62/1, &c.
Money-makears, *sb. pl.* money-makers, 92/20.
Moo, *a.* more, 45/19, 50/17.
Moone, *sb.* moon, 32/18, 20.
Moone, *sb.* moan, 46/26.
Mo(o)rnyng, *sb.* mourning, 4/2, 39/16, 46/26.
Moost, *adv.* most, mostly, 6/15, 31/33, 63/7.
Moral, *a.* moral, 105/19.
More, *a. comp.* greater, 122/28.
Moreyn, *sb.* murrain, 100/13.
Morne, *sb.* morning, 60/25.
Morowe, *a.* morning, 64/19.
Mortars, *sb. pl.* mortars, 37/29.
Morteisen, *vb. t. 3 pl. pres.* amortise, alienate in mortmain, 109/18.
Mortifle, *vb. t. imp.* mortify, 39/25; *mortified*, *pp.* 48/33, 34.
Moselles, *sb. pl.* morsels, 46/4; *var.* morselle (OF. *moreel*).
Mot, *mut*, *vb. i. 3 sing. pres.* must, 48/33, 63/17; *mut*, *musten*, *pl. pres.* 76/28, 82/5.
Motrats, *sb. pl.* mutterers, grumblers, 131/11.
Moun, *see* Mow.
Mounk, *sb.* monk, 40/7; *mounkis*, *pl.* 38/16, 39/6, &c.
Mount, *sb.* mount, 78/31.
Moup(e), *sb.* mouth, 3/1, 50/11, &c.
Moven, *vb. t. 3 pl. pres.* influence, 64/20; *meved*, *mevid*, *pp.* moved, 8/18, 100/31.
Mow, *mowen*, *vb. i. inf.* be able, 22/15; *maist*, 2 *sing. pres.* 87/24; *mowen*, *moun*, 3 *pl. pres.* 4/15, 11/3, 41/16, &c.

Muk, *sb.* muck; *fig.* money (contemptuous term), 95/13.
Multiplied, *pp.* multiplied, 51/10, 93/16.
Mumling, *pr. p.* mumbling, 50/29.
Murperen, *vb. t. 3 pl. pres.* murder, 102/10.
Musik, *sb.* music, 58/28.
Mut, *see* Mot.
Myddis, *sb.* midst, 91/13; *in myddis*, *in the midst of*, 121/6.
Mylde, *a.* mild, 46/8.
Myn, *pron.* my, 36/8.
Mynde, *sb.* mind, 49/26, 50/15, &c.
Myndeful, *a.* mindful, 56/5.
Mynstrals, *sb. pl.* minstrels, 54/16.
Mynsterie, *sb.* ministry, 35/8.
Mynystir, *sb.* minister, administrator, 97/19; *mynystars*, *minastars*, *mynystis*, *pl.* 48/9, 60/13, 75/31, &c.
Mynystren, *vb. t. 3 pl. pres.* administer, 60/14; *mynysting*, *pr. p.* 35/8.
Myracle, *sb.* miracle, 115/30, 116/2.
Myre, *sb.* mire, 117/32.
Myrili, *adv.* merrily, 58/28.
Myry, *a.* merry, 59/25, 112/19; *miriest*, *super.* 36/25.
Mys, *sb.* wrongdoing, 43/24, 113/36.
Mysbileue, *sb.* unbelief, 39/30, 76/15, 129/23.
Mysdisspendid, *pp.* ill-spent, 9/33, 50/13.
Mysdoars, *sb. pl.* wrongdoers, 34/5.
Myselrie, *sb.* leprosy, 120/32 (OF. *mesel(l)erie*, *f.* *mesel*, leprosy).
Mysgouernaunce, *sb.* misbehaviour, 136/21.
Mystrist, *vb. i. imp.* distrust, 136/31.
Myztili, *adv.* mightily, greatly, 70/24.

N

Naciouns, *sb. pl.* nations, 119/17.
Nakid, *a.* naked, bare, 38/13, 44/27.
Name, *vb. t. inf.* name, 7/7.
Name, *sb.* name, 3/19, 21, &c.
Namli, *adv.* especially, 86/24.
Nappe, *vb. i. inf.* nap, 53/9; *nappen*, 3 *pl. pres.* 53/14.
Napping, *sb.* napping, 53/13.
Naye, *inter.* nay, 47/8, 70/10.
Ne, *conj.* nor, 14/18.
Necessarijs, *sb. pl.* necessities, 36/12.
Neclicence, *sb.* negligence, 40/6.

Negligent, *a.* negligent, 40/20, 52/19.

Nede, *sb.* need, necessity, 38/16, 42/7, &c.; *nedis*, *pl.* 40/19, 51/3.

Nede, *nedis*, *adv.* of necessity, 43/18, 48/33.

Neden, *vb. t. 3 pl. pres.* need, 54/16.

Nedful, *a.* necessary, 5/11.

Nedi, *a.* needy, 9/9, 38/13, &c.

Nedip, *vb. t. 3 sing. pres.* is in need, 38/12.

Nedles, *a.* having no want, 16/21.

Neische, *a.* tender, yielding, 52/1 (OE. *knesce*).

Neiz, *vb. i. inf.* draw near, 74/22; *neize*, *imp.* 8/32; *neized*, 3 *pl. p.* 42/16.

Neizbo(u)r, *neizbore*, *sb.* neighbour, 2/13, 5/12, 41/14, &c.; *neibours*, *gen. sing.* 99/9.

Nett, *sb.* net, 44/7, 13, &c.; *nettis*, *pl.* 52/13.

Nep(e)les, *adv.* nevertheless, 37/32, 48/12, &c.

Neuere, *adv.* never, *passim*.

Newe, *a.* new, 38/15, 52/21, 59/7.

Nile = *ne wile*, 12/3, 23/1, &c. (= L. *nolite*).

Noiouse, *a.* harmful, 44/17.

Noise, *noyse*, *sb.* noise, 50/29, 58/8.

Noiying, *sb.* injuring, 99/23.

Noo(n), *a.* no, 7/15, 50/16.

No(o)n(e), *pron.* no-one, none, 3/5, 44/22, 59/7.

Noote, *vb. i. inf.* be noted, 115/6.

Nootis, *sb. pl.* notes, 58/13.

Norische, *vb. t. inf.* nourish, 7/2; *norischeþ*, 3 *sing. pres.* 59/24; *norischen*, *nrischen*, 3 *pl. pres.* 19/32, 115/32; *norischid*, *pp.* 109/11.

Norpe, *sb.* north, 100/31.

Notarie, *sb.* notary, 124/29.

Nopir . . . ne, neither . . . nor, 80/4, 87/1.

Nombre, *sb.* number, 3/29, 14/20, &c.

No(u)3t, *sb.* nothing, 8/18, 55/28, 56/23.

Novise, *sb.* novice, proselyte, 13/24.

Noye, *sb.* harm, 52/26.

Noyse, *see* Noise.

Nutt, *sb.* nut, 78/25.

Ny3, *adv.* nigh, closely, 46/9, 85/19, 90/9.

Ny3t, *sb.* night, 24/30, 53/18, &c.

Ny3t-peef, *sb.* thief by night, 107/4; *ni3t-peues*, *pl.* 93/19 (cf. day-beef).

O

Obedience, *sb.* obedience, 82/6, 8.

Obeied, *pp.* obeyed, 82/23.

Observauncis, *sb. pl.* observances, 105/17.

Obstinacioun, *sb.* obstinacy, 8/16, 66/3.

Obstinat, *a.* obstinate, 34/17, 89/5.

Occasiouns, *sb. pl.* occasions, 124/22.

Occupacioun, *sb.* occupation, 35/38, 40/5, &c.

Occupied, *pp.* occupied, 58/7.

Of, *prep.* from, 7/10, 19/29, &c.; by, 10/20, 12/14, 33/2; concerning, 1/15, 17, &c.; for, 15/21.

Of, *adv.* off; *berip* of, turns away, wards off, 66/2.

Office, *sb.* office, 34/19, 48/35, &c.

Officeris, *sb. pl.* officers, 53/13, 82/8, 14.

Officials, *sb. pl.* officials, 133/1.

Offre, *vb. t. inf.* offer, 83/1; *imp.* 84/35; *offriden*, 3 *pl. p.* 37/31; *offrid*, *pp.* 1/2, 59/23.

Offryng, *sb.* offering, 85/17; *offryngis*, *pl.* 82/23.

Often, *adv.* often, 59/9.

Okir-iulling, *sb.* ? defrauding by usury, 129/15, *see* Iullars (W. V. and 1388 usure).

Okureris, *sb. pl.* usurers, 132/30 (= Swed. *ockrare*, f. ON. *okr*).

On, *prep.* in, 60/24; on alwise, *adv.* in every respect, 41/14, 30.

Oolde, *a.* old, 9/11, 95/20.

Oones, *adv.* once, 95/23.

Oonhed, *sb.* unity, 2/19, 74/9.

Oonli, *adv.* only, solely, 1/11, 3/21, &c.

O(o)ny, *a.* any, 2/26, 9/33, &c.

Oostis, *sb. pl.* sacrifices, OF. *oiste*, f. L. *hostia*, 37/31; *hosts*, armies, OF. *ost*, f. L. *hostem* (*hostis*), 71/26, 99/14.

Oop, *sb.* oath, 88/27; *oopis*, *pl.* 88/31.

Open, *a.* open, manifest, 32/13, 57/2, &c.

Open, opyn, *vb. t. inf.* open, reveal, 3/5, 34/9; *opineþ*, *opyneþ*, 3 *sing. pres.* 3/6, 9, 10; *opened*, 3 *pl. p.* 27/25.

Oppressioun, *sb.* oppression, 70/9.

Oppressours, *sb. pl.* oppressors, 131/14.

Oppressyng, *sb.* oppression, 113/31.

Opunli, opunly, *adv.* openly, manifestly, 11/25, 53/15, &c.

Opyniouns, *sb.* opinions, 2/13.
 Or, *conj.* before, 45/15, 98/26; *prep.* 119/2.
 Ordeyn(e), *vb. t. inf.* order, appoint, 94/21, 113/37; ordeyned, *pp.* 41/29, 50/22, 107/19.
 Ordinal, *sb.* ordinal, 56/23; *see note*.
 Ordinarijs, *sb. pl.* ordinaries, 88/29, 105/2.
 Ordinaunce, *sb.* ordinance, 43/23, 63/18.
 Ordir, ordre, *sb.* order, 9/35, 34/3, 56/20, &c.; ordination, 59/29.
 Organ, *sb.* organ, 5/12, 119/5.
 Opir, *pron.* 3/5, 6, &c.
 Ouercum, ouer(e)come, *vb. t. inf.* overcome, 46/31, 64/28, 104/20; ouercomen, *pp.* 53/3.
 Ouere, *prep.* over, 54/15.
 Ouere-hipping, *pr. p.* passing over, omitting, 56/19.
 Ouereleden, *vb. t. 3 pl. pres.* rule, govern, 67/8; ouerladde, 3 *sing. p.* overwhelmed, 95/13; ouerledde, *pp.* 28/17.
 Ouerlepip, *vb. t. 3 sing. pres.* springs upon, 19/5.
 Ouerrennip, *vb. t. 3 sing. pres.* overpower, crushes, 19/5.
 Ouersetet, *pp.* overcome, 51/2.
 Our(e), *sb.* hour, 43/12, 13, 122/23.
 Oure, *pron.* our, *passim*.
 Ournmentis, honourmentis, hournementis, *sb. pl.* adornments, 1/13, 9/8, 35/35, 41/35.
 Outaken, *pp.* excepted, 89/10; outake, *prep.* except, 21/19.
 Outcry, *sb.* auction, 76/9 (*N.E.D.* 1st ex. 1600).
 Oute, *adv.* out, 73/9.
 Outecaste, *a.* outcast, 41/9.
 Outrage, *sb.* excess, exaggeration, 18/17, 84/27; outrage, excessive luxury, 41/32.
 Outstraies, *sb. pl.* acts of straying from the right, 43/20 (*N.E.D.* 1st ex. 1648).
 Outward, *adv.* outside, 43/1; outwarde, *a.* outward, 43/10.
 Ouzt, *sb.* aught, 19/33.
 Owene, *a.* own, *passim*.
 Owist, *vb. t. 3 sing. pres.* oughtest, 94/10; owij, 3 *sing. pres.* 96/19; owen, *pl. pres.* 41/24, 42/5, 82/12; owid, *au3t, 3 sing. p.* 25/11, 109/10.
 Oxe, *sb.* ox, 121/20.
 Oyle, *sb.* oil, 110/6.
 Oyntment, *sb.* ointment, 128/26.

P

Paast, *sb.* paste, 59/26.
 Pacience, *sb.* patience, 45/25.
 Paie, *vb. t. inf.* pay, 46/14, 61/5; *imp.* 104/33; paid, *pp.* 95/21, 104/37; contented, 44/32.
 Palet, *sb.* armour, head-piece, 66/6 (*OF. palet*).
 Palpable, *a.* palpable, 136/8.
 Pannes, *sb. pl.* pans, 37/29.
 Pappis, *sb.* breasts, 132/13.
 Parable, *sb.* parable, 44/2, 12.
 Paradise, *sb.* paradise, 36/24, 37/4, &c.
 Pardon, *sb.* pardon, 60/37.
 Parentis, *sb. pl.* parents, 84/22, 94/4.
 Parischens, parischynes, *sb. pl.* parishioners, 41/29, 117/9.
 Part(e), *sb.* part, lot, share, 44/29, 49/17, 80/18; side, 97/25.
 Parte, *vb. t. inf.* separate, 76/15; parten, 3 *pl. pres.* 40/27, 51/12; parten, 3 *pl. pres.* share, 33/12; parten her hosis, 132/7; *see note*.
 Partener(e), *sb.* partner, 75/12, 94/18.
 Parteynep, perteynep, *vb. i. 3 sing. pres.* pertains, belongs, 12/17, 34/3.
 Participacioun, *sb.* share, participation, 131/2.
 Parti(e), *sb.* part, 91/5; parties, partijs, *partise, pl.* 13/32, 43/31, 62/3, &c.; in parti, in part, 85/5; partie, *adv.* partly, 22/3.
 Pask, *sb.* passover, 59/24.
 Passe, *vb. t. inf.* surpass, 102/1; passij, 3 *sing. pres.* 9/32, 81/17; passing, *pr. p.* 24/27; passij, 3 *sing. pres.* passes, 46/32, 50/20; passe, 1 *pl. subj.* 84/24; passid, *pp.* 87/6.
 Passing, *sb.* passing away, 104/12.
 Passing, *a.* surpassing, 32/10; passinge, *a.* transient, 30/3; passingli, *adv.* surpassingly, 13/34, 20/5, 41/32.
 Passioun, *sb.* passion, 47/15, 59/17; passiouns, *pl.* sufferings, 26/6.
 Payment, *sb.* payment, 46/17, 63/14.
 Pees, *sb.* peace, 21/27, 43/22, &c.
 Peesibly, *adv.* peaceably, 66/7.
 Peesis, *sb. pl.* pieces of armour; at alle peesis, at all points, completely, 65/14.
 Peesmakers, *sb. pl.* peacemakers, 65/13, 66/23.

- Peirement, *sb.* damage, hurt, 9/30 (aphet. f. OF. *ampeirement*).
- Penaunce, *sb.* penance, 3/24, 34/21, 59/29.
- Peny, *sb.* penny, 69/19.
- Peple, *sb.* people, 3/28, 34/9, &c.
- Per, *prep.* by, 92/1.
- Perdicioun, *sb.* perdition, 3/26.
- Perel, peril, *sb.* peril, 47/13, 108/19; perelles, perellis, *sb. pl.* 45/22, 94/10.
- Perfeccioun, *sb.* perfection, 88/13.
- Perfite, perfiȝt, perfiȝte, *a.* perfect, 6/9, 46/31, 58/18, &c.
- Perfiȝtli, *adv.* perfectly, 58/3, 65/32; perfiȝtlier, *comp.* 32/5.
- Performe, *vb. t. inf.* perform, 102/21.
- Perilouse, *a.* perilous, 44/16.
- Perischo, *vb. i. inf.* perish, 91/13, 112/4.
- Persecucioun, *sb.* persecution, 77/1, &c.
- Persoone, *sb.* person, 34/10, 75/12; persoones, *gen. sing.* 115/29; persones, *pl.* 56/2.
- Persun, *sb.* parson, 117/31.
- Pestelence, *sb.* pestilence, 13/30.
- Peticioun, *sb.* petition, 1/5, 5/1.
- Peyne, *vb. t. inf.* pain, afflict, 49/7, 88/5, 101/12.
- Peyne, *sb.* pain, 2/7, 4/9, &c.; peynes, *pl.* 24/1, 100/9.
- Peynful, *a.* painful, difficult, 40/18, 128/6.
- Peyntid, *a.* painted, 52/10, 85/19, &c.
- Peynting, *sb.* painting, 41/35.
- Peyntour, *sb.* painter, 84/28.
- Peyren, *vb. i. 3 pl. pres.* decay, deteriorate, 40/5 (aphetic).
- Philosophur, *sb.* philosopher, 7/5, 83/17; philosophurs, *pl.* 13/26.
- Pilage, *sb.* pillage, 41/1.
- Pilars, *sb. pl.* pillars, 37/25.
- Pilgrimage, *sb.* pilgrimage, 40/29, 41/8, &c.
- Pilgrimes, *sb. pl.* pilgrims, 40/29, 85/30.
- Pille, *vb. t. inf.* pillage, rob, 113/30.
- Pinchin, *vb. t. 3 pl. pres.* compress, 132/6.
- Pinfold, *sb.* pinfold, 101/12.
- Pirwittis, *sb. pl.* ? storms, tempests, 44/23 (cf. dial. *pirr*, *pirry*, a sudden storm of wind).
- Pistil, *sb.* epistle, 57/17.
- Pite, *sb.* pity, 52/5, 75/6.
- Pitousli, *adv.* piteously, 52/6.
- Pitt, *sb.* pit, 84/20.
- Place, *sb.* place, 36/10, 53/19; placis, *pl.* 38/19, 59/7.
- Plaistir, *sb.* plaster, 4/20, 41/33.
- Platis, *sb. pl.* pieces of silver money, 62/4 (OF. *plate*, thin plate of metal).
- Plaunt, *sb.* plant, 39/9.
- Plauntid, *vb. t. 3 sing. p.* planted, 39/2; *pp.* 39/10, 92/13.
- Pleetars, *sb. pl.* advocates, 132/33.
- Plege, *sb.* pledge, 79/5.
- Plener, *a.* plenary, 76/11 (OF. *plenier*).
- Plente, *sb.* plenty, 2/9, 8/12, &c.
- Plenteuous, *a.* plentiful, 5/17, 32/21, 25.
- Plentiuously, *adv.* plentifully, 57/23.
- Plesaunce, *sb.* pleasure, 6/11.
- Plese, *vb. t. inf.* please, 34/22, 42/18, 58/14; plesib, 3 *sing. pres.* 47/12; plesen, 3 *pl. pres.* 57/16; plesid, *pp.* 7/29, 115/7.
- Plesing, *a.* pleasant, giving pleasure, 27/11.
- Pleyes, *sb. pl.* sports, games, 119/4.
- Pleyn, *a.* plain, 97/8.
- Pleynep, *vb. t. 3 sing. pres.* complain, 97/14.
- Pleynli, *pleynly*, *adv.* plainly, 35/29, 47/8.
- Pleynt, *sb.* complaint, 11/29.
- Poise, *sb.* poesy, 97/23; poyses, *pl.* 55/27.
- Poluten, *vb. t. 3 pl. pres.* pollute, 105/25; pollutid, *pp.* 109/11.
- Polutid, *a.* polluted, 60/21.
- Poppen, *vb. t. 3 pl. pres.* paint the face with cosmetics, 182/10.
- P(o)ore, *a.* poor, 6/6, 38/1, 54/5, &c.
- Poreli, *adv.* humbly, 54/7.
- Possessioneris, *sb. pl.* possessors, 16/19, 132/1.
- Possessioun, *sb.* possession, 43/16.
- Poudir, *sb.* powder, 38/26.
- Pouart(e), *sb.* poverty, 38/2, 41/32, 53/12.
- Pound, *sb.* pound, 104/28.
- Power(e), *sb.* power, 4/23, 33/22, &c.
- Poynt, *sb.* instant, moment, 119/7; in poynt to, on the point of, 86/20.
- Poyntel, *sb.* writing instrument (= L. *stilus*), 57/2.
- Poyzen, *vb. t. inf.* poison, 76/14.
- Poyzes, *see* Poise.

- Pray, *sb.* prey, 46/6.
 Preche, *vb. t. inf.* preach, 12/12, 16;
 prechen, 3 *pl. pres.* 55/4, 20;
 prechiden, 3 *pl. p.* 24/22; preche-
 ing, *pr. p.* 35/7; prechid, *pp.* 3/24,
 36/2.
 Preching, *sb.* preaching, 55/11, 59/
 7, 14.
 Prechour, *sb.* preacher, 19/21;
 prechours, prechars, *pl.* 5/22, 48/
 8, 54/30, &c.
 Precious(e), *a.* precious, 4/23, 37/
 27, 50/6, &c.
 Preesen, *see* Preise.
 Preiars, preiers, *sb. pl.* men who
 pray, 48/7, 50/10, 29.
 Preie, *vb. i. inf.* pray, 47/9; priien,
 3 *pl. pres.* 50/10; prelyng, *pr. p.*
 35/4; preid, *pp.* 36/10.
 Preier(e), preiour, *sb.* prayer, 5/
 2, 4, 6/10, &c.; preiars, preiers,
 preiours, *pl.* 8/18, 36/5, 51/10, &c.
 Preisars, *sb.* praisers, 93/30.
 Preise, *sb.* praise, 44/15.
 Preise, preesen, *vb. t.* 3 *pl. pres.*
 praise, 50/30, 134/8; preisid, *pp.*
 10/13 (OF. *preisier*).
 Preising, preisyng, *sb.* praising,
 praise, 33/23, 49/4, 65/5, &c.
 Prelat, *sb.* prelate, 84/11; prelati,
 pl. 84/23, 105/20.
 Presence, *sb.* presence, 120/35, 121/
 29.
 Present, *a.* present, 50/14, 86/1.
 Prest, *sb.* priest, 9/7, 12/18;
 pre(e)stis, *pl.* 9/9, 12/22, &c.
 Prestho(o)d, *sb.* priesthood, 34/15,
 61/1, 75/24.
 Presumpcioun, *sb.* presumption, 7/
 11, 15, 31.
 Presumptuose, *a.* presumptuous,
 67/28.
 Pretendist, *vb. t.* 2 *sing. pres.* pre-
 tendest, 3/27.
 Pride, *sb.* pride, 41/18, 49/28, &c.
 Pri(j)s, *sb.* value, price, 29/9, 30/
 25, 62/9, &c.; money, 93/24.
 Princiois, *sb. pl.* princes, 97/15, 106/
 24.
 Pris, *see* Prijs.
 Prisoun, *sb.* prison, 3/15, 81/8.
 Prisoun, *vb. t. inf.* imprison, 76/20;
 3 *pl. pres.* 161/15.
 Prisounyng, *sb.* imprisoning, 98/1.
 Priue, *vb. t. inf.* deprive, 12/6;
 priueþ, 3 *sing. pres.* 17/27; priuen,
 pryuen, 3 *pl. pres.* 55/25, 126/12.
 Priue, *adv.* privately, 100/3.
 Priuelli, *adv.* secretly, 72/3.
 Priuetees, *sb. pl.* secrets, 65/4.
 Procatour, *sb.* procurator, 117/8;
 procatours, *pl.* 133/4.
 Processe, *sb.* narrative, story, 91/
 21.
 Procur, *vb. t. inf.* procure, 124/26.
 Profession, *sb.* profession, 131/21.
 Profit(e), *sb.* profit, 36/13, 56/13,
 62/10.
 Profi(3)te, *vb. t. inf.* profit, 41/16,
 74/33; profiteþ, profitiþ, 3 *sing.*
 pres. 49/27, 52/24.
 Profre, *vb. t. inf.* offer, 67/28; pro-
 frid, 3 *sing. p.* 61/16; *pp.* 96/20.
 Prolog, *sb.* prologue, 1/4, 2/1, 62/
 25.
 Promissioun, *sb.* promise, 25/27
 (= L. *promissum*).
 Proof, *sb.* proof, 71/7.
 Prophecie, *sb.* prophecy, 102/17.
 Prophecied, *vb. i.* 3 *sing. p.* pro-
 phesied, 133/32.
 Prophet(e), *sb.* prophet, 7/27, 46/
 20, 24; prophetis, *pl.* 43/3.
 Proprid, *pp.* appropriated, 1/11, 22/
 11.
 Propurte, *sb.* property, character-
 istic, 126/19; propurte(e)s, *pl.* 1/
 25, 28/15.
 Proud(e), *a.* proud, 6/27, 54/5.
 Proue, *vb. t. inf.* prove, 71/27;
 proueþ, 3 *sing. pres.* approves, 93/
 21; proued, *pp.* 37/30.
 Prouyng, *sb.* proving, 80/24.
 Frynte, *vb. t. inf.* fix in the mind,
 95/22.
 Fryue, *a.* secret, 46/19.
 Psalmis, *sb. pl.* psalms, 57/24.
 Puff, *sb.* puff, 58/14.
 Pullid, *vb. t.* 3 *sing. p.* pulled,
 39/4.
 Punysche, *vb. t. inf.* punish, 34/5,
 119/19; punyscheþ, 34/17; pun-
 yschid, *pp.* 107/14.
 Punysching, *sb.* punishing, punish-
 ment, 78/23, 90/12.
 Pupliche, *vb. t. inf.* publish, 10/
 24.
 Purchase, *sb.* taking by violence,
 116/21.
 Purchase, *vb. t. inf.* gain, acquire,
 120/3; purchasiþ, 3 *sing. pres.*
 44/31; purchas(e)en, 3 *pl. pres.*
 19/23, 45/1; purchasid, *pp.* 117/8.
 Pure, *a.* pure, 59/26.
 Purgacioun, *sb.* purgation, 88/30.
 Purgatori, purgatory, *sb.* purgatory,
 35/26, 31.
 Purge, *vb. t. inf.* purge, cleanse, 80/

12; purgeþ, 3 *sing. pres.* purifies, 4/16.
Purpose, *sb.* purpose, 2/6, 119/15.
Purs(e), *sb.* purse, 49/6, 104/33, 106/2.
Pursuars, *pursuars, sb. pl.* pursuers, 66/28, 111/10.
Pursut(e), *purswet, sb.* pursuit, 24/11, 43/15, 97/26.
Purswe, *vb. t. inf.* pursue, 80/30; *imp.* 63/2; *pursueþ, 3 sing. pres.* 1/22; *purswen, 3 pl. pres.* 89/3; *purswyng, pr. p.* 97/31.
Purswyng, *sb.* pursuing, 43/4.
Purueiung, *pr. p.* providing, 8/22.
Purviaunce, *sb.* foresight, 26/34.
Putt, *vb. t. inf.* put, 74/19; *putt, putten, 3 pl. pres.* 46/11, &c.; *puttidist, 2 sing. p.* 4/22; *putten abak, reject, repel, 16/1.*

Q

Quake, *vb. i. 1 sing. pres.* tremble, quake, 16/6.
Quaking, *quakyng, sb.* quaking, trembling, 47/28, 136/11.
Quart, *sb.* health, 65/38 (f. ON. *kverr, kvert*, quiet, still; Icel. *kyrr*).
Quenche, *vb. t. inf.* be extinguished, 6/24; *quench, 65/34; quenchen, 3 pl. pres.* 117/11; *quenchid, pp.* 6/23.
Queene, *sb.* queen, 118/7; *quenes, gen. sing.* 102/13.
Quere, *sb.* choir, 27/6.
Quest, *sb.* inquest, official inquiry, 112/23.
Questioners, *sb. pl.* questioners, 93/28.
Question, *sb.* question, 88/22; *questionns, pl.* 56/24.
Questmongers, *sb. pl.* those who make a business of conducting judicial inquiries or inquests, 113/9, 132/30.
Quick(e)nyng, *sb.* quickening, 4/23, 63/24.
Quicknep, *vb. i. 3 sing. pres.* quickens, 33/1; *quickned, pp.* 32/27.
Quik, *a.* quick, active, 47/1.
Quite, *vb. t. inf.* release, free, 3/15.
Quiver, *a.* nimble, 47/1 (OE. *cwifer*).

R

Raggis, *sb. pl.* rags, 2/24.
Rames, *sb. pl.* rains, 83/2.

Ransake, *vb. t. inf.* examine thoroughly, investigate, 67/26.
Raper, rapir, *adv.* rather, 55/1, &c.; *rapest, super.* especially, 52/7.
Raunsun, *sb.* ransom, 78/31.
Raueisching, *a.* ravishing, 38/21, 111/13.
Raveyn, *sb.* robbery, 43/2.
Reble, *a.* rebel, rebellious, 48/15, 131/17.
Reche, *reck, vb. t. 1 l. pres.* care, 50/30, 113/21.
Recheles, *a.* reckless, careless, 50/8, 19, 131/17.
Reck, *see Reche*.
Reckenynng, *sb.* reckoning, 47/23, 83/15.
Reclem, *vb. t. inf.* reclaim, win back, 120/6.
Recounseile, *vb. t. inf.* reconcile, 67/13.
Redempcioun, *sb.* redemption, 62/7, 78/33.
Redi, *a.* ready, 5/12, 43/15, 60/31.
Redili, *adv.* readily, 93/17.
Reding, *sb.* reading, 56/5, 100/6.
Re(e)dars, *sb. pl.* readers, 48/8, 56/4, 21.
Re(e)de, *vb. t. inf.* read, 9/9, 100/3, 102/16; *redist, 2 sing. pres.* 56/11; *redip, 3 sing. pres.* 18/23; *re(e)den, pl. pres.* 28/26, 56/4, 17; *radde, 3 sing. p.* 102/14; *radden, 3 pl. p.* 133/34; *re(e)de, imp.* 21/12, 56/10; *rad(d)e, pp.* 11/26, 36/2, 56/12.
Re(e)st, *sb.* rest, 35/27, 64/20, 73/11.
Refreyne, *vb. t. inf.* restrain, 18/28; *refreyneþ, 3 sing. pres.* 115/16, 121/24; *refreynen, 3 pl. pres.* 41/23.
Refute, *sb.* refuge, 20/4.
Regne, *vb. i. inf.* reign, 65/1, 95/26; *regneþ, 3 sing. pres.* 7/11, 15/23; *regned, pp.* 97/14.
Rehersip, *vb. t. 3 sing. pres.* rehearse, repeats, 60/22, 64/14; *rehersid, 1 pl. p.* 68/7; *pp.* 41/20, 65/11.
Reioyced, *vb. t. 3 pl. p.* enjoyed as possessor, had full possession and use of, 118/9.
Relaps, *a.* relapsed, 88/4.
Relese, *vb. t. inf.* remit, 104/34.
Releuen, *vb. t. 3 pl. pres.* relieve, 9/9, 53/21, 75/6.
Religioun, *sb.* religion, 51/24, 52/10; *coll.* religious orders, 93/13.

- Remedi(e), *sb.* remedy, 123/11, 125/26.
- Remove, *vb. i. inf.* remove, 121/27.
- Remewen, *vb. t. inf.* change, alter, 27/6.
- Remyssioun, *sb.* remission, 3/21, 25, 37/31.
- Renagatis, *sb. pl.* renegades, 79/21.
- Rendels, *sb. pl.* streams, runnels, 50/26, 62/17 (= *Sc. rindell*).
- Rendid, *pp.* torn, 65/8.
- Renneþ, *vb. i. 3 sing. pres.* runs, 50/24, 124/25.
- Rent, *sb.* rent, 104/37.
- Rent, *pp.* rent, torn, 39/10.
- Reparailen, *vb. t. inf.* repair, 40/5.
- Repentaunce, *sb.* repentance, 108/16.
- Rapid, *pp.* reaped, 29/7.
- Replete, *a.* replete, full, 43/2.
- Representip, *vb. t. 3 sing. pres.* represents, 34/10; representen, 3 *pl. pres.* 33/12; representing, *pr. p.* 34/14, 15.
- Repreueþ, reproneþ, *vb. t. 3 sing. pres.* reproves, 55/21, 119/10; reproue, 1 *pl. pres.* 76/19; repreued, 3 *sing. p.* 113/16.
- Rerars, *sb. pl.* raisers, 132/20.
- Rere, *vb. t. inf.* raise, 63/25; *imp.* 114/4; rerip, 3 *sing. pres.* 3/11, 109/13; reren, 3 *pl. pres.* 40/20, 118/1; rerid, 3 *sing. p.* 113/15, 116/2, 7; *pp.* 15/9; rering, *pr. p.* 21/3.
- Rering, *sb.* building, founding, 128/19.
- Resceyue, *vb. t. inf.* receive, 4/9, 10, 53/25; resceyue(n), 3 *pl. pres.* 60/11, 20; resceyued, *pp.* 49/4.
- Resceyuours, *sb. pl.* receivers, 133/4.
- Res(o)un, *sb.* reason, 32/13, 39/14, 40/3, &c.; resouns, *pl.* 38/23.
- Rest, *vb. i. inf.* rest, 75/8; restip, 3 *sing. pres.* 35/23; restid, 3 *sing. p.* 90/29.
- Resting-place, *sb.* resting-place, 62/22.
- Restore, *vb. t. inf.* restore, 120/8.
- Retenwe, *sb.* retinue, 43/21, 60/6.
- Reuel, *vb. i. inf.* revel, 53/19.
- Reuersen, *vb. t. 3 pl. pres.* reverse, 41/17.
- Revoke, *vb. t. inf.* revoke, 100/10; reuokid, 3 *sing. p.* 113/16.
- Rewarde, *sb.* reward, 43/25, 55/26.
- Rewardid, *pp.* rewarded, 122/6.
- Rewardingis, *sb. pl.* rewards, 106/25.
- Rewme, *sb.* realm, kingdom, 15/18, 30/14, 44/6.
- Reynd, *pp.* arraigned, 134/17 (aphetic form).
- Reyn(e), *sb.* rain, 21/8, 129/23.
- Rial, *a.* royal, 122/26.
- Riche, *a.* rich, 42/6, 46/3; richest, *super.* 41/18.
- Richesse, *sb.* riches, wealth, 38/2, 46/19, 49/15; richesess, -is, *pl.* 46/13, 85/3.
- Rijf, *a.* rife, 49/14.
- Ripeþ, *vb. i. 3 sing. pres.* becomes ripe, 29/7.
- Rise, *vb. i. inf.* rise, 53/8, 95/14; riseþ, 3 *sing. pres.* 44/24; risen, 3 *pl. pres.* 5/29, 44/15, 46/13; 3 *pl. p.* 133/34; roos, 3 *sing. p.* 31/9.
- Riþt, *sb.* right, 97/2.
- Riþt, *a.* right, 14/19, 31/10; *adv.* just, right, 12/20, 47/1.
- Riþtwise, *a.* righteous, 5/4, 7/14, 10/10, &c.
- Robbars, *sb. pl.* robbers, 131/14.
- Robben, *vb. t. 3 pl. pres.* rob, 110/28.
- Robrie, robry, *sb.* robbery, 106/22, 109/9.
- Roosis, *sb. pl.* roses, 128/27.
- Roote, *sb.* root, 7/11, 38/31, 103/17; rootis, *pl.* 39/4, 11, 65/9.
- Rore, *sb.* confusion, tumult, 71/6, esp. in 'to set in rore'.
- Roten, rotun, *a.* rotten, 2/24, 38/31.
- Rouþt, *vb. i. inf.* to be riotous, 53/20.
- Rowne, *vb. i. inf.* whisper, 104/31.
- Ruful, *a.* rueful, sorrowful, 49/1.
- Rule, *sb.* rule, 41/17, 62/2; rulis, *pl.* 56/23.
- Rule, *vb. t. inf.* rule, govern, 54/27, 94/20; rulid, *pp.* 50/16, 54/29.
- Rust, *sb.* rust, 35/32.
- Rupe, *sb.* pity, 127/12.
- Ruyn, *sb.* ruin, 69/1.
- Rwip, *vb. t. 3 sing. pres.* grieves, 50/20.
- Ryng, *sb.* ring, 71/5, 130/19.

S

- Sa(a)f, *a.* safe, 3/20, 8/13, 21/7, 127/2, &c.
- Saale-keene, salle-kene, *a.* ? for sale to the highest bidder, 76/9, 132/12; cf. *G. verkaufslustig*.

- Sabot(h)**, *sb.* sabbath, 90/25, 30.
Sachel, *sb.* wallet, 49/6.
Sacramentis, *sb. pl.* sacraments, 34/21, 35/8, &c.
Sacrar, *sb.* consecrator, 60/25.
Sacre, *vb. t. inf.* consecrate, 105/22; *imp.* 61/1; *sacren*, 3 *pl. pres.* 12/8; *sacrid*, 3 *sing. p.* 130/19; *pp.* 35/24.
Sacrifice, *sb.* sacrifice, 85/17; *sacrificis*, *pl.* 82/23, 24.
Sacrilege, *sb.* sacrilege, 117/13.
Sacrilegers, *sb. pl.* committers of sacrilege, 131/24.
Sadli, *adv.* seriously, 16/11, 63/13.
Sale, *sb.* sale, 61/20, 62/10.
Saluacioun, *sb.* salvation, 3/17, 52/24.
Salve, *sb.* salve, 59/18.
Saruantis, *see* Seruantis.
Saue, *vb. t. inf.* save, 8/12, 43/19; *saueþ*, 3 *sing. pres.* 50/17, 65/21; *saued*, *pp.* 75/9.
Sauour, *sb.* saviour, 8/11.
Sauntwary, *sb.* sanctuary, 91/2, 105/16.
Sauour, *vb. i. inf.* taste, 77/18; *sb.* smell, taste, 69/3.
Sauzt, *sb.* assault, 17/19, 19/1, &c.; *sauztis*, *pl.* 17/17, 35/30 (aphetic).
Scape, *skape*, *vb. i. inf.* escape, 3/4, 45/1, 82/4, 113/20 (aphetic).
Scatirip, *vb. t. 3 sing. pres.* scatters, 130/31; *scatrid*, *pp.* 15/10.
Schadde, *pp.* separated, 16/20; *shed*, 118/12.
Schadowe, *sb.* shadow, 135/15.
Schal, *vb. aux. 1 sing. pres.* shall, 3/3; 3 *sing. pres.* 6/10; *schalt*, 2 *sing. pres.* 53/9; *schul*, *schullen*, *pl. pres.* 14/15, 52/15, &c.; *schulde*, 3 *sing. p.* 5/24; *schulde(n)*, 3 *pl. p.* 12/14.
Schame, *sb.* shame, 54/7, 88/3.
Schameful, *a.* shameful, 108/15.
Schameþ, *vb. t. 3 sing. pres.* makes ashamed, feels shame with regard to, 8/24, 11/14.
Sharp(e), *a.* sharp, 66/14, 67/5, 113/18.
Scharpli, *adv.* sharply, 64/6.
Scharpnis, *sb.* sharpness, 78/1.
Sche, *pron.* she, *passim*.
Schedyng, *sb.* shedding, 98/2.
Scheed, *vb. t. inf.* shed, 33/14, 98/12; *schedden*, 3 *pl. p.* 27/22; *schadde*, *pp.* 118/12.
Scheep, *schep*, *sb.* pl. sheep, 12/25, 102/10, 106/4, &c.
Schelde, *schilde*, *sb.* shield, 65/34, 36.
Schenship, *sb.* shame, 68/6, 123/25.
Schepard, *sb.* shepherd, 3/26, 15/8.
Schete, *vb. t. inf.* shoot, 71/17.
Schewe, *vb. t. and i. inf.* appear, *show*, 42/17, 59/19, 70/21; 3 *sing. subj.* 41/31, 43/10; *schewen*, 3 *pl. pres.* 41/18, 49/1; *schewid*, 3 *sing. p.* 80/10; *schewid*, *pp.* 39/14, 117/21.
Schewing, *sb.* appearing, 10/10.
Schidars, *sb. pl.* shrews, scolds, 131/9 (*Prompt. Parv.* 'Cukstoke for flyters, or schyders').
Schirt, *shirte*, *sb.* shirt, 104/26, 123/20.
Schoon, *schoos*, *sb. pl.* shoes, 104/27, 132/7.
Schopp, *sb.* shop, 117/27.
Schort, *a.* short, 63/2, 94/4.
Schorth, *adv.* shortly, 137/2.
Schoyng, *sb.* shoeing, 65/30.
Schrewidar, *a. comp.* more wicked, 133/10.
Schrewidnes, *sb.* wic edness, 34/18, 68/23, 73/8.
Schrifte, *sb.* confession, 9/7, 74/17.
Schrynes, *sb. pl.* shrines, 43/8.
Schyne, *vb. i. inf.* shine, 68/2; 3 *sing. subj.* 55/17; *schineþ*, *schynneþ*, 3 *sing. pres.* 4/14, 38/11, 46/8; *schynnen*, 3 *pl. pres.* 31/2.
Schynful, *a.* shining, bright, 88/5.
Schyn(n)yng, *sb.* shining, illumination, 17/3, 28/16, 81/17.
Schynnyng, *a.* shining, 37/25.
Sclaunderars, *sclaundirars*, *sb. pl.* slanderers, 66/28, 131/9.
Sclaundir, *sb.* slander, 11/12, 64/3; *sclaundris*, *pl.* 11/16, 26/35.
Sclaundir, *vb. t. inf.* slander, 11/11; *sclaundrip*, 3 *sing. pres.* 10/15; *sclaundren*, 3 *pl. pres.* 11/5, 63/22; *sclaundrid*, 3 *pl. p.* 10/25; *pp.* 43/23, 101/8.
Scolis, *sb. pl.* schools, 5/16.
Scorne, *sb.* scorn, 135/6.
Scorne, *vb. t. inf.* scorn, 71/22.
Scribis, *sb. pl.* scribes, 42/26, 43/1, &c.
Scripture, *sb.* scripture, 56/18.
Se, *vb. t. inf.* see, 1/2, 55/17; *seeþ*, *vb. t. 3 sing. pres.* 52/20; *sen*, 3 *pl. pres.* 46/12; *sau3*, *sawe*, 1, 3 *sing. p.* 24/3, 27/32, 49/13, 98/23; *sijen*, 3 *pl. p.* 27/14; *seing*, *pr. p.*

- 46/25; sen, seen, seyn, *pp.* 12/2, 27/3, 40/16, 103/15.
- Sechip**, *see* Seeke.
- Secoude**, *a.* second, 1/19, 7/23.
- Sectis**, *sb. pl.* sects, 38/15, 39/3, &c.
- Seculere**, *a.* secular, 51/3, 88/30.
- Secularis**, *sb. pl.* seculars, 95/12.
- See**, *sb.* sea, 2/12, 13/24, &c.
- See-brynk**, *sb.* edge of the sea, 44/10.
- Seed**, *sb.* seed, offspring, 2/23, 118/13, 35.
- Se(e)ke**, *vb. t. inf.* seek, 63/1, 85/24; *sechip*, *sekip*, 3 *sing. pres.* 18/22, 57/13, 124/22; *se(e)ken*, 3 *pl. pres.* 4/11, 54/9, 85/22, &c.; *souzt*, *pp.* 58/18.
- Seeme**, *vb. i.* 3 *sing. subj.* 47/13; *semep*, 3 *sing. pres.* 81/19; *semen*, 3 *pl. pres.* 38/3; *semeden*, 3 *pl. p.* 2/5.
- Seet(e)**, *sb.* seat, 25/11, 40/15, 38/20; *seetis*, *pl.* 41/35.
- Seie**, *vb. t. inf.* say, 2/9, 3/3, 49/25; *seist*, 2 *sing. pres.* 4/24; *seip*, 3 *sing. pres.* 2/7; *sei(e)n*, *seyn*, 3 *pl. pres.* 31/26, 61/1, 2; *seid(e)*, 3 *sing. p.* 5/7, 39/6, 61/8; 1 *pl. p.* 13/31; *pp.* 40/3, 68/22; *seiyng*, *pr. p.* 85/9.
- Seiling**, *pr. p.* sailing, 45/25.
- Seintis**, *seyntes*, *sb. pl.* saints, 2/3, 21/16, 43/8.
- Seiying**, *sb.* speech, 55/13.
- Selle**, *vb. t. inf.* sell, 61/3, 91/16; *sellen*, 3 *pl. pres.* 60/30; *soold*, 3 *sing. p.* 62/5; *soolden*, 3 *pl. p.* 92/21; *soold*, *pp.* 106/2.
- Sellers**, *sb.* sellers, 60/33.
- Selling**, *sb.* selling, 62/8.
- Sellis**, *sb. pl.* seats, 27/10 (*F. selle*, *L. sella*).
- Semblaunt**, *sb.* appearance, 120/14.
- Semep**, *see* Seeme.
- Sende**, *vb. t. inf.* send, 81/19; *sent*, *pp.* 44/7.
- Sengle**, *a.* single, 103/9.
- Sens**, *sb.* sense, 126/5.
- Sensers**, *sb. pl.* censers, 37/29.
- Sensuris**, *sb. pl.* censures, 18/25, *see* note.
- Sentence**, *sb.* sentence, meaning, 6/2, 12/13, 63/5; *maister* of sentence, 12/15, *see* note.
- Sequestreris**, *sb. pl.* sequesters, 132/33.
- Serche**, *vb. t. inf.* search, 67/27.
- Sermon**, *sb.* word (*L. sermo*), 61/21; *sermons*, *pl.* 59/1.
- Seruage**, *sb.* bondage, slavery, 103/22.
- Seruautis**, *saruautis*, *sb. pl.* servants, 6/12, 48/10, 60/11.
- Serue**, *vb. t. inf.* serve, 41/10; *seruen*, *pl. pres.* 41/11; *vb. i.* 106/14.
- Seruice**, *seruise*, *seruyse*, *sb.* service, 7/22, 38/14, 39/29, &c.
- Seruyle**, *a.* servile, 90/26, 91/7, 12.
- Serymoyns**, *sb. pl.* ceremonies, 120/10.
- Settip**, *vb. t.* 3 *sing. pres.* sets, 8/18; *setten*, 3 *pl. pres.* 106/1; *sett*, 3 *sing. p.* 2/14; *imp.* 63/1; *pp.* 44/32, 84/30.
- Seuene**, *a.* seven, 35/8, 60/1.
- Shirte**, *see* Schirt.
- Sidis**, *see* Sizde.
- Signes**, *sb. pl.* signs, 38/22, 41/39, 134/9.
- Signified**, *pp.* signified, 115/29.
- Sijk(e)**, *a.* sick, 30/25, 59/19, 127/7.
- Sijknes**, *sb.* sickness, 45/20, 65/38.
- Siker**, *a.* sure, 25/5, 37/1, 65/1.
- Sikeril**, *adv.* surely, 74/9.
- Sillable**, *sb.* syllable, 56/19.
- Singars**, *syngars*, *sb. pl.* singers, 48/8, 57/15, 58/13.
- Sitten**, *vb. i.* 3 *pl. pres.* sit, 58/24.
- Sipan**, *conj.* since, 11/2, 12/8, 85/1.
- Sipes**, *sipis*, *sb. pl.* times, 21/18, 44/15, 45/14.
- Sixt(e)**, *a.* sixth, 13/1, 43/13.
- Sizde**, *sb.* side, 19/24, 84/4; *sidis*, *sizdis*, *pl.* 66/14, 104/19.
- Sizde**, *a.* full, wide, flowing, 30/24.
- Sizen**, *see* Se.
- Sizt**, *sb.* sight, 13/11, 15/3, &c.; *siztis*, *pl.* 37/8.
- Skape**, *see* Scape.
- Slakid**, *see* Sleke.
- Slawztir**, *sb.* slaughter, 43/11.
- Slee**, *vb. t. inf.* slay, 17/1, 76/20, 113/9; *sleep*, 3 *sing. pres.* 8/15, 45/18, 98/14, 112/6; *slen*, 3 *pl. pres.* 84/18, 101/23; *slou3*, *slow(3)*, 3 *sing. p.* 98/18, 99/12, 133/16; *slou3en*, *slow(3)en*, 3 *pl. p.* 101/19, 113/24; *slayn*, *pp.* 98/26, 29.
- Sleep**, *sb.* sleep, 53/3, 9, &c.
- Sleep(e)**, *vb. i. inf.* sleep, 51/7, 53/8; *sleep*, 3 *sing. pres.* 2/25, 35/26.
- Sleeyng**, *sb.* slaying, 99/1, 133/15.
- Sleiztis**, *sb. pl.* tricks, 51/23.
- Slek(e)**, *vb. t. inf.* slake, 35/30, 101/6; *slakid*, *pp.* 133/25.
- Slepad**, *a.* sleeping, 35/27.
- Sliden**, *pp.* fallen, 80/23.
- Sli3**, *a.* sly, 45/2.

Sloumbre, *vb. i. inf.* slumber, 53/9;
sloumbing, *pr. p.* 53/2.
Sloumbing, *sb.* slumbering, 53/13,
 16.
Sloupe, *sb.* sloth, 44/28.
Slouz, *slowz*, *a.* slothful, sluggish,
 53/8, 60/6 (= *L. piger*).
Smak, *vb. t. inf.* savour of, 31/28;
smacchip, 3 *sing. pres.* 63/13.
Smale, *a.* small, 7/8, 46/2, 10.
Smelling, *sb.* smelling, 120/18.
Smeþ(e), *a.* smooth, 25/22, 123/18.
Smok(e), *smook*, *sb.* smoke, 47/28,
 129/7, 134/28.
Smyt(e), *vb. t. inf.* smite, 43/14,
 67/5, 99/5, &c.; *smytip*, *smyteþ*,
 3 *sing. pres.* 18/25, 59/12, 99/6;
smot, 3 *sing. p.* 66/10, 91/23;
smyten, *pp.* 117/33.
Smyting, *sb.* smiting, 99/11.
Snakis, *sb. pl.* snakes, 136/8.
Snare, *sb.* snare, 45/5, 57/3; *snaris*,
pl. 82/3.
Sobre, *sobur*, *a.* sober, 35/9, 52/33,
 59/11.
Socour, *sb.* help, 47/14.
Socour, *vb. t. inf.* help, 74/36.
Sodenli, *adv.* suddenly, 5/17, 45/14,
 &c.
Sodeyn, *a.* sudden, 126/8.
Sodomitis, *sb. pl.* practisers of
 sodomy, 131/24.
Softe, *a.* soft, 8/17.
Soilmentis, *sb. pl.* absolutions, 76/
 10 (*aphetic* for *assoilment*).
Solace, *vb. t. inf.* solace, comfort,
 64/27.
Solempne, *a.* solemn, 84/30.
Somme, *see* Summe.
Sonde, *sb.* sound, 119/5.
Son(e), *sb.* son, 33/4, 34/16; *sones*,
pl. 38/13, 39/30.
Songis, *sb. pl.* songs, 57/15, 58/1,
 59/5.
Soolis, *sb. pl.* soles, 123/21.
Soone, *adv.* soon, 7/20, 51/24, 70/21.
Soooper, *sb.* supper, 60/16.
So(o)re, *adv.* sorely, grievously, 34/
 5, 44/24, 71/25, &c.; with trouble,
 63/13; *sorer*, *comp.* 68/1.
So(o)ris, *sb. pl.* sores, 4/17, 59/19.
Soot, *sb.* soot, 44/22 (*cf. Roman de*
la Rose, 10670, 'amer plus que
 n'est suie', *Litttré*).
Sore, *a.* painful, grievous, 124/5.
Sorow, *sb.* sorrow, 40/16.
Sorow, *vb. i. inf.* to be grieved for,
 4/1; *sorowip*, 3 *sing. pres.* sorrows,
 67/9.

Sorowful, *a.* sorrowful, 49/2, 18.
Sortilogeris, *sb. pl.* diviners by lot,
 132/19.
Sory, *a.* sorry, wretched, 120/9.
Sotil, *a.* subtle, 18/4, 27; *sotiler*,
comp. 61/3.
Sotilte, *sb.* subtlety, 26/20.
Sottip, *vb. i. 3 sing. pres.* grow be-
 sotted, 19/3.
Sope, *sb.* truth, 27/30, 39/16, 88/26.
Souereyn, *sb.* sovereign, 82/11;
souereyns, *pl.* 82/12, 83/14.
Souereyn, *a.* sovereign, chief, 48/
 29, 30.
Soule, *sb.* soul, 6/24, &c.; *soulis*, *pl.*
 3/1, &c.
Sounnep, *vb. t. 3 sing. pres.* sum-
 moneth, 17/27; *sumned*, *pp.* 100/4.
Sounde, *sb.* sound, 58/28.
Sounde, *a.* sound, 125/29.
Souzt, *see* Se(e)ke.
Sowel, *sb.* dirt, mire, 42/25.
Sowip, *vb. t. 3 sing. pres.* sows, 111/
 16; *sowen*, *pp.* 2/22.
Sowrische, *a.* sour, 44/20.
Soyle, *vb. t. imp.* assoil, 60/35.
Spalme, *sb.* psalm, 133/17; *var.*
psalme.
Spare, *vb. t. or i. inf.* spare, 49/6;
spare (to), 79/6; *sparip*, 3 *sing.*
pres. 95/6; *sparid (to)*, 3 *sing. p.*
 92/10.
Speche, *sb.* speech, 14/9.
Special, *a.* in special, in particular,
 13/32, 35/16.
Speciali, *adv.* specially, 76/2.
Spede, *sb.* speed, success, 45/26, 83/
 18.
Spediness, *sb.* ? quickness or pros-
 perity, 25/37.
Spedy, *a.* profitable, 81/10.
Speke, *vb. t. inf.* speak, 22/13, 43/
 31; 1 *sing. pres.* 4/25; *spekip*,
 3 *sing. pres.* 2/20, 4/11, &c.;
speken, *pl. pres.* 5/15, 25/1; *spak*,
 3 *sing. p.* 25/7.
Spende, *vb. t. inf.* spend, 45/4, 109/
 17; *spenden*, 3 *pl. pres.* 107/12.
Spensis, *sb. pl.* expenses, 38/13.
Spie, *sb.* spying, 100/2; *spies*, *pl.*
spies, 72/3.
Spille, *vb. i. inf.* perish, 86/21.
Spirit, *sb.* spirit, 4/22, 7/10, 46/25,
 &c.
Spiritual, *spirituel*, *a.* spiritual,
 46/2, 78/16.
Spoile, *vb. t. inf.* rob, 17/25; *spoilten*,
spoylen, 3 *pl. pres.* 38/21.
Spoiling, *sb.* robbing, 85/4.

- Spottis**, *sb. pl.* spots, 56/1.
Spousalle, *sb.* espousal, 130/20.
Spouse, *sb.* spouse, 35/21, 24, &c.
Spousebreche, *sb.* adultery, 70/5.
Spousebreker, *sb.* adulterer, 130/22.
Spoylours, *sb. pl.* robbers, 109/4.
Spredip, *vb. i.* 3 *sing. pres.* spreads, 122/34; *spradde*, *pp.* 52/13.
Springep, *springip*, *vb. i.* 3 *sing. pres.* 40/26, 50/23, 103/17.
Staale, *see* Steele.
Staate, *sb.* state, 46/1.
Stable, *vb. t. inf.* establish, 47/10; *stabilen*, 3 *pl. pres.* 60/11.
Stable, *a.* stable, firm, 2/6.
Staff-beggars, *sb. pl.* beggars (with a staff), 54/15 (cf. ON. *staf-karl*).
Stalowens, *sb. pl.* stallions, 106/14.
Staring, *a.* staring, glittering, 37/8, 39/18.
Stede, *sb.* place, 117/21.
Stedfast, *a.* steadfast, 76/4, 130/19.
Steele, *vb. i. inf.* steal, come secretly, 53/12, 65/36; *v. t. inf.* steal, 108/11; 3 *sing. subj.* 107/9; *steelen*, 3 *pl. pres.* 107/15; *staale*, 3 *sing. p.* 107/9.
Steelyngis, *sb. pl.* stealings, 107/18.
Steerchen, *vb. t.* 3 *pl. pres.* powder with starch, 132/10.
Ste(e)re, *vb. t. inf.* guide, incite, 5/11, 127/15; *sterip*, 3 *sing. pres.* 70/4; *sterid*, *pp.* stirred, 95/18.
Stelp, *sb.* stealth, 106/22.
Stepile, *sb.* steeple, 41/35.
Steppis, *sb. pl.* steps, 40/8, 43/4, 51/15.
Stering, *stiring*, *sb.* prompting, inciting, 53/14, 102/19, 111/26; *steryngis*, *pl.* 65/26.
Sterres, *sterria*, *sb. pl.* stars, 13/18, 23/5.
Sterne, *vb. i.* 3 *pl. pres.* die, perish, 101/13.
Stik, *sb.* stick, 113/33; *stikkis*, *pl.* 91/14.
Stille, *a.* quiet, still, 58/8, 98/32; *adv.* 96/10.
Stilled, *pp.* become silent, 16/8.
Stilli, *adv.* silently, 96/4.
Stink, *sb.* stink, 69/3.
Stinking, *a.* stinking, 42/25, 60/21.
Stintid, *see* Stynt.
Stire, *v. t. inf.* incite, 120/15; *stirip*, 3 *sing. pres.* 47/4.
Stirne, *a.* stern, 135/16.
Stize, *v. i. inf.* rise, ascend, 15/4; *stize(n)*, 3 *pl. pres.* 34/7, 75/8, 79/9; *stized*, 3 *sing. p.* 27/4, 31/10.
Stizyng, *sb.* ascension, 55/6.
Stokke, *sb.* stock, 92/13.
Stonde, *v. i. inf.* stand, 90/13; *stondip*, *standip*, 3 *sing. pres.* stands, consists, 3/16, 22/24, 34/25; *stonden*, 3 *pl. pres.* 65/14, 66/21; *standing*, *pr. p.* 104/29.
Stonyen, *v. i.* 3 *pl. pres.* are amazed, 11/13.
Stool, *sb.* stool, 87/22.
Stoon, *sb.* stone, 36/11, 41/33; *stoones*, *pl.* 37/26, 27, 38/12, &c.
Stooned, *pp.* stoned, 91/15.
Sto(o)ry, *sb.* story, 102/1, 137/5.
Stoppen, *vb. t.* 3 *pl. pres.* stop, hinder, 102/21.
Stormes, *sb. pl.* storms, 44/23.
Stounde, *sb.* moment, instant, 47/18.
Straien, *vb. i.* 3 *pl. pres.* stray, 127/25; *straied*, 2 *pl. p.* 70/2.
Stranglip, *vb. t.* 3 *sing. pres.* strangles, 122/23.
Straunge, *a.* strange, 41/12, 48/11, 73/4.
Straunger(e), *sb.* stranger, 40/18, 90/28; *straungers*, *pl.* 40/28.
Strayt, *streijt*, *a.* strait, narrow, 128/4, 6.
Strecche, *vb. i. inf.* stretch, reach, 122/11; 3 *pl. pres.* 9/34; 3 *sing. subj.* 44/30; *strecchip*, 3 *sing. pres.* 11/20; *strecchid*, *pp.* 71/16.
Streemes, *sb. pl.* streams, 50/24.
Streijt, *see* Strayt.
Streijtli, *adv.* strictly, 27/12, 60/27, &c.; *streijtlier*, *comp.* 92/25.
Strenger, *a. comp.* stronger, 12/17, 71/3.
Strengpe, *sb.* strength, 50/11, 63/2, 18; *strengpis*, *pl.* 9/27.
Strengpe, *vb. t. inf.* strengthen, 55/12.
Stressip, *vb. t.* 3 *sing. pres.* distresses, 3/14.
Stretis, *sb. pl.* streets, 86/15.
Strijf, *sb.* strife, 50/3.
Strikars, *sb. pl.* ? walkers, 54/15 (OE. *strican*, to go); or ? beggars, cf. G. *Landstreicher*.
Striptyngis, *sb. pl.* striplings, 119/3.
Striueyng, *pr. p.* striving, 56/22.
Stroi(e)p, *vb. t.* 3 *sing. pres.* destroys, 44/28, 46/33; *stroyen*, 3 *pl. pres.* 117/10.
Strong, *a.* strong, 54/15.

Stro(o)k, *sb.* stroke, 66/14, 98/14; *strookis*, *pl.* 66/2, 5.
Stroumpetis, *sb. gen. sing.* strumpet's, 13/7.
Stryuyng, *sb.* strife, 70/6.
Studiars, *sb. pl.* students, 48/9, 62/12, 63/9.
Studie, *sb.* study, 57/12, 62/28, 63/1; *studies*, *pl.* 64/19.
Studie, *vb. t. inf.* study, 62/20; *studien*, *3 pl. pres.* 61/6, 62/12, &c.; *studying*, *pr. p.* 35/5.
Sturble, *vb. t. inf.* disturb, 65/29.
Sturdi, *a.* sturdy, 132/2.
Stynt, *vb. i. imp.* stop, cease, 43/23; *stintid*, *pp.* 129/15.
Successouris, *sb. pl.* successors, 134/1.
Suche, *a.* such, 38/3, &c.
Suffice, *vb. i. 3 pl. subj.* be sufficient, 105/11; *suffisid*, *pp.* 95/23.
Suffragis, *sb. pl.* spiritual powers or indulgence, 61/4, 76/8, 10, &c.
Suffre, *vb. t. inf.* suffer, 6/24, 35/19, &c.; *suffreþ*, *suffriþ*, *3 sing. pres.* 51/6, 54/12; *suffren*, *pl. pres.* 5/28; *suffring*, *pr. p.* 35/9.
Suffurable, *a.* tolerable, 12/28.
Suget, *a.* subject, 31/37, 48/16, 84/1.
Summe(n), *somme*, *a.* some, 33/21, 34/7, &c.
Summour, *sb.* summoner, 104/31; *summouris*, *pl.* 133/1.
Sumtyme, *adv.* sometimes, 70/5.
Sundai, *sb.* Sunday, 91/3.
Sunne, *sb.* sun, 32/19, 46/8, 49/14.
Superflu, *a.* superfluous, 125/32.
Supersticiouse, *a.* superstitious, 88/12.
Superstitioun, *sb.* superstition, 88/14.
Suppose, *vb. t. 3 pl. pres.* suppose, 88/27; *3 sing. subj.* 51/5.
Suspendid, *pp.* suspended.
Swagip, *vb. i. 3 sing. pres.* assuages, 4/17, 79/22; *swagid*, *pp.* 133/24.
Swe, *vb. t. inf.* follow, 30/19, 51/14, 105/28; *sueþ*, *swip*, *sweþ*, *3 sing. pres.* 12/2, 16/11, 94/3; *swen*, *pl. pres.* 43/4, 79/8; *swed*, *3 sing. p.* 40/8.
Sweilid, *pp.* stifled, 78/24 (OE. *swellan*, burn).
Swelling, *sb.* arrogance, 6/28.
Swellip, *vb. i. 3 sing. pres.* swells, 49/28; *swelling*, *pr. p.* burning, 127/7.
Swerars, *sb. pl.* swearers, 131/11.

Swerde, *swerid*, *sb.* sword, 33/21, 45/19, 120/26, &c.
Swere, *vb. i. inf.* swear, 85/25; *imp.* 87/21; *swore*, *3 sing. p.* 89/4; *sworn*, *pp.* 130/17.
Swerte, *sb.* surety, careless confidence, 26/32.
Sweryng, *sb.* swearing, 88/31.
Swet, *a.* sweet, 57/16; *swetter*, *comp.* 63/3, 77/11.
Sweyling, *sb.* burning (= L. *combustio*), 6/29.
Swift, *a.* swift, 98/12.
Swipe, *adv.* quickly, 134/24.
Swyme, *vb. i. inf.* swim, 106/5; *swymmen*, *3 pl. pres.* 30/24, 45/34, &c.
Symonye, *sb.* simony, 62/1, 68/7.
Symonyentis, *sb.* practisers of simony, 62/4.
Symple, *a.* simple, 5/19, 46/14, 82/9, &c.
Synagogis, *sb. pl.* synagogues, 38/20.
Synet, *sb.* signet, 113/3 (OF. *sinet*, var. *signet*).
Synful, *a.* sinful, 43/17, 52/9, &c.
Syngen, *vb. t. 3 pl. pres.* sing, 57/15; *soungen*, *3 pl. p.* 58/11; *pp.* 58/28; *singyng*, *pr. p.* 58/1.
Synk, *vb. i. inf.* sink, 66/6; *3 pl. pres.* 106/5.
Synnars, *synners*, *sb. pl.* sinners, 2/3, 34/18.
Syn(n)e, *sb.* sin, 7/11, 52/33; *synnes*, *pl.* 3/25, 50/18.
Synne, *vb. i. 2 pl. pres.* sin, 8/7; *synned*, *pp.* 8/8.
Syouns, *sb. pl.* branches, shoots, 70/3.

T

Taaris, *sb. pl.* tares, 2/22.
Taast, *taste*, *vb. t. inf.* taste, 44/21, 118/5.
Takars, *sb. pl.* receivers, 61/25, 62/3.
Take, *vb. t. inf.* take, receive, 4/6, 51/5; *takiþ*, *3 sing. pres.* 2/25, 53/27; *taken*, *pl. pres.* 33/21, 44/1; *pp.* 4/5, 55/2; *took(e)*, *3 sing. p.* 35/13, 60/15; *tooken*, *3 pl. p.* 130/14.
Talis, *sb. pl.* tales, 55/27, 97/23, 104/18.
Tapir, *sb.* taper, 104/28.
Tarie, *vb. i. inf.* tarry, delay, 134/24; *taried*, *pp.* 59/14.
Tasting, *sb.* tasting, 44/20.

- Tatiryng**, *sb.* slashing of garments, 132/12.
Tauernneris, *sb. pl.* tavern-keepers, 132/27.
Taxid, *pp.* taxed, 104/36.
Taxis, *sb. pl.* taxes, 46/16.
Teche, *vb. t. inf.* teach, 38/23, 71/8, 94/19; *techip*, 3 *sing. pres.* 8/2, 39/18, 48/17; *techen*, 3 *pl. pres.* 34/16, 19; *taust*, 3 *sing. p.* 17/5, 21/14, 42/20; *pp.* 11/25, 59/11; *teching*, *pr. p.* 57/24.
Teching, *sb.* teaching, 43/21, 55/14.
Teep, *sb. pl.* teeth, 47/28, 73/20.
Telle, *vb. t. inf.* tell, 39/16; *tolde*, 3 *sing. p.* 100/23; *pp.* 101/20.
Temporal, *a.* temporal, 43/16, 46/2, 84/2.
Temperalte, *sb.* temporal affairs, 82/14.
Tempestis, *sb. pl.* tempests, 44/16, 45/14.
Tempir, *vb. t. inf.* moderate, 48/15.
Temple, *sb.* temple, 37/28, 42/18, 21, 45/9; *templis*, *pl.* 40/21, 24.
Temptacioun, *sb.* temptation, 35/19; *temptaciouns*, *pl.* 4/15.
Temptid, *vb. t. 3 sing. p.* tempted, 120/14; *pp.* 35/18.
Tempthing, *sb.* tempting, 76/13.
Tendir, *a.* tender, 126/25.
Tene, *sb.* anger, vexation, sorrow, 44/25, 59/25, 134/27.
Tent, *sb.* heed, 34/24.
Tent, tenten, *vb. i. 3 pl. pres. at-tend*, pay heed, 41/39, 56/4, &c.
Tere, *vb. t. inf.* tear, 49/27.
Termes, *sb.* boundary, 121/5; *termes*, *pl.* 44/32, 116/25.
Terren, *vb. t. 3 pl. pres.* make angry, provoke, 51/15 (*OE. tergan*).
Testament, *sb.* testament, 59/7.
Til, *prep.* to, 34/17; *conj.* until, 45/17.
Tilliars, *sb. pl.* farm-labourers, 131/16.
Tirauntrie, *sb.* tyranny, 70/9, 106/21, 109/9.
Tising, *sb.* enticing, 127/22 (*aphetic*).
Title, *sb.* title, 99/7.
Tixt(e), *sb.* text, 9/12, 22/16, 47/8.
To, *prep.* for, 6/6, 12/28, 30/14; *adv.* too, 52/9, 126/10, 11; *a.* two, 99/12.
To-broken, *pp.* broken in pieces, 93/22.
Tobrosten, *pp.* broken in pieces, 114/22.
Togider, togiddir, *adv.* together, 12/18, 25/3, 35/37, &c.
Token, *sb.* token, 119/14; *tooken(e)s*, *pl.* 15/16, 53/20, 129/2.
To-laken, *vb. t. 3 pl. pres.* blame, 46/14.
Toodis, *sb. pl.* toads, 136/7.
Toour, *see* Toure.
To-teeren, *vb. t. 3 pl. pres.* tear in pieces, 102/10.
To-turmentid, *pp.* tormented, 127/8.
Topir, *pron.* other, 69/13.
Touchid, *pp.* touched, 123/23.
Touching, *sb.* touching, 61/15.
Toumbes, toumbis, *sb. pl.* tombs, 43/3, 134/4.
Toune, *sb.* town, 86/27, 92/24.
T(o)ung, *sb.* tongue, 5/11, 8/12; *pl.* t(o)ungis, 15/19, 24.
Toure, toour, *sb.* tower, fortress, 35/33, 54/31.
Toward, *adv.* frowards, onward, 134/23; *prep.* 54/19.
Traitours, *sb. pl.* traitors, 96/10, 111/9.
Translatid, *pp.* removed, 101/21.
Trappe, *sb.* trap, 84/26.
Traueille, *sb.* toil, 33/12, 35/28; *trauells*, *pl.* troubles, 126/11.
Traueilen, *vb. i. pl. pres.* work, toil, 41/12, 48/8; *traueile, imp.* 35/5; *traueilid, traueiled*, *pp.* 5/18, 71/25.
Traueiling, *pr. p.* travelling, 53/19.
Trayne, *sb.* stratagem, 62/8.
Treccherie, *sb.* treachery, 71/25.
Treccherous, *a.* treacherous, 108/1.
Treden, *vb. t. 3 pl. pres.* tread, 56/26.
Tree, *sb.* tree, 62/16.
Tre(e)ten, *vb. t. 3 pl. pres.* treat, handle, 12/8, 60/14, 93/15; *treete*, 2 *sing. subj.* 103/24; *tretid*, *pp.* 36/1.
Tre(e)ting, *sb.* treatment, 121/24; *handling, consecrating*, 21/27.
Tresour, *sb.* treasure, 17/24, 59/18, &c.
Tresourer, *sb.* treasurer, 102/13; *tresoureris*, *pl.* 133/4.
Tresourist, *vb. t. 2 sing. pres.* treasurest, 10/9.
Tretable, *a.* ? able to be treated, or ? palpable, tangible, 56/17.
Tretise, *sb.* treatise, 1/1, 7/8.
Trewe, *a.* true, 3/8, 5/11, &c.; *adv.* truly, 54/10.
Treweli, trueli, *adv.* truly, 35/7, 55/5, 59/11.

Tribis, *sb. pl. tribes*, 95/21.
Tribulacioun, *sb. tribulation*, 1/21, 47/12.
Trinite, *sb. Trinity*, 34/10, 74/15.
Triste, *sb. trust*, 7/24, 19/7, 63/17.
Tristen, *vb. t. 3 pl. pres. trust*, 7/30.
Tristi, *a. trusty*, 64/28, 66/2.
Triumphant, *a. triumphant*, 35/28.
Tromp, *sb. trump*, 134/29.
Trone, *sb. throne*, 87/22; *troones*, *pl.* 27/20.
Trouble, *vb. t. inf. trouble*, 81/18, 123/1.
Tr(o)upe, *sb. truth*, 6/5, &c.
Troupplyt, *a. trothplight*, 35/20.
Trowe, *vb. t. inf. believe*, 89/14; *imp.* 97/6; *trowist*, *2 sing. pres.* 61/20; *trowen*, *3 pl. pres.* 101/10, 132/21; *trowiden*, *1 pl. p.* 135/7; *trowid*, *pp.* 52/11.
Trowing, *sb. belief*, 19/7.
Trublid, *pp. troubled*, 134/24.
Tuicioun, *sb. intuition (aphetic)*, 26/23.
Turment, *sb. torment*, 130/13; *turmentis*, *pl.* 20/13.
Turmentid, *pp. tormented*, 15/2, 78/19.
Turmentrie, *sb. torment*, 15/4, 21/3, &c.
Turne, *vb. t. inf. turn*, 38/4; *turnep*, *3 sing. pres.* 45/8; *vb. i.* 32/24; *turnen*, *3 pl. pres.* 7/4, 58/26; *turnyng*, *pr. p.* 34/18; *turned*, *pp.* 58/25.
Tweie, *a. two*, 113/10.
Tweluep, *a. twelfth*, 125/1.
Tweyne, *sb. two*, 9/28.
Twise, *adv. twice*, 95/25.
Twoo, *a. two*, 43/20, 31, 59/27.
Tymber, *tymbre*, *sb. timber*, 36/11, 41/33.
Tymber, *sb. timbral*, 119/4.
Tyme, *sb. time*, 4/10, 32/11, 35/16, &c.; *tymes*, *pl.* 60/12.
Tyrauntis, *sb. tyrants*, 84/3, 131/14.

p

pan, **panne**, *conj. than*, 83/8, &c.
pank, *vb. t. inf. thank*, 45/4.
pankingis, *sb. pl. thanks*, 54/7, 58/4.
pankis, *sb. pl. thanks*; *her pankis* = *willingly*, 19/25.
panne, *adv. then*, 3/10, &c.
pee, *pron. thee*, 3/29, 30, &c.
peeft, *sb. theft*, 78/7, 94/14.

pe(e)ues, *sb. pl. thieves*, 53/19, 92/23.
pei, **pey**, *pron. they, passim.*
penk, **pink**, *vb. t. or i. think, meditate*, 62/15; *imp.* 43/24; *penken*, *3 pl. pres.* 50/17, 20.
penkyng, *sb. thinking, thought*, 103/7.
pen(n)s, *adv. thence*, 13/18, 31/11.
per, *pron. their*, 12/6, 27, &c.
per(e), *adv. there*, 3/19, &c.; *where*, 38/16, &c.
perbi, *adv. thereby*, 65/19.
perfro, *adv. therefrom*, 9/31.
peronne, *adv. thereon*, 102/16.
perynne, *adv. therein*, 42/19, 64/28.
pewis, *sb. pl. customs*, 40/7, 21.
pi, *pron. thy*, 3/29.
pick, *a. thick*, 134/28, 136/9.
picli, *adv. thickly*, 65/28.
pider, **pidir**, *adv. thither*, 32/24, 101/25.
pingis, *sb. pl. things*, 1/2, &c.
pink, *sb. thing*, 84/11.
pink, *see penk.*
pise, *a. these, passim.*
po(o), *pron. those*, 30/21, 43/20; *a.* 14/21, &c.
poru3, *prep. through*, 19/34, 42/7, &c.
pos, *pron. those*, 30/24.
pou, *pron. thou*, 2/26.
pousandis, *sb. pl. thousands*, 82/1.
pou3, *conj. although*, 37/32, &c.
pou3t, *sb. thought*, 63/6; *pou3tis*, *pl.* 51/1.
praldom, *sb. bondage*, 81/25, 101/26.
pre, *a. three*, 1/8, 98/14.
prefolde, *a. threefold*, 74/11.
pretingis, *sb. pl. threats*, 8/18.
pridde, *a. third*, 18/20, 32/26.
prille, *vb. t. inf. pierce*, 111/17.
prise, *adv. thrice*, 35/18, 95/23.
prist, *sb. thirst*, 25/34.
pristid, *pp. thirsted*, 30/17.
pritti, *a. thirty*, 62/4.
prowen, *vb. t. 3 pl. pres. throw*, 67/6; *pp.* 13/19, 17/9; *prowiþ* (*at*), *3 sing. pres. aims*, 66/2.

V (U)

Vgli, *a. frightful*, 45/7; *adv. terribly*, 16/6.
Vnable, *a. incapable*, 93/23.
Vnbuxum, *a. disobedient*, 84/25.
Vncerteyne, *a. uncertain*, 65/3.
Vnchaast, *a. unchaste*, 103/11, 12.

- Vncircumcised**, *pp.* uncircumcised, 105/13.
Vncleue, *a.* impure, 51/1.
Vncleennes, *sb.* uncleanness, 39/27.
Vncurable, *a.* incurable, 113/36.
Vndeedli, *a.* immortal, 62/9, 113/24.
Vndeedlines, *sb.* immortality, 26/16.
Vndefoulid, *pp.* undefiled, 23/13.
Vndir, *prep.* under, 3/19, 56/26.
Vndirloute, *a.* submissive, subject to, 81/37.
Vndirloute, *vb. i. inf.* be subject, 32/4; *vb. t. imp.* subject, 83/14; *vndirlouted*, *p.* 32/17.
Vndirnepe, *adv.* underneath, 81/28.
Vndirnymyng, *sb.* blaming, rebuking (= *L. increpatio*), 123/17.
Vndirputten, *vb. t. 3 pl. pres.* set beneath, 37/25.
Vndirstondars, *sb. pl.* men of understanding, 7/8.
Undirstonde, *vb. t. inf.* understand, 52/15; *vndirstandid*, *pp.* 64/10.
Undirstonding, *sb.* understanding, 69/9.
Vndirtake, *vb. t. inf.* undertake, 67/28.
Vndo, *vb. t. pl. pres.* break, undo, 105/15, 120/8.
Vndrawen, *pp.* undrawn, unrooted, 116/20.
Vndwe, *a.* undue, 93/24.
Vnevenli, *adv.* unevenly, 108/6.
Vnfeipful, *a.* unfaithful, 8/19, 106/24.
Vngroundid, *a.* ungrounded, 39/1, 48/37.
Vnite, *sb.* unity, 2/19, 76/4.
Vniustli, *adv.* unjustly, 99/6.
Vnkept, *pp.* untended, 117/32.
Vnknownen, *a.* unknown, 73/10.
Vnknowyng, *sb.* ignorance, 93/21.
Vnkunnyngenes(se), *sb.* ignorance, 13/26, 122/13.
Vnkynde, *a.* unnatural, 8/19, 92/14.
Vnlawful, *a.* unlawful, 98/2, 30.
Vnle(e)ful, *a.* unlawful, 52/32, 115/15.
Vnlettrid, *a.* unlettered, ignorant, 5/23.
Vnmoveable, *a.* immovable, 115/20.
Vnneþ, *adv.* scarcely, 44/22, 117/6.
Vnordinat, *a.* inordinate, 115/18.
Vnpossible, *a.* implacable, 99/23.
Vnpitiuouse, *a.* unmerciful, 129/5.
Vnpos(s)ible, *a.* impossible, 5/6, 116/16.
Vnprofitable, *a.* unprofitable, 64/19, 131/17.
Vnpunyschid, *pp.* unpunished, 112/3.
Vnresonable, *a.* without reason, 45/17.
Vnriȝtwisenesse, *sb.* unrighteousness, 127/3, 129/14.
Unrulid, *a.* without rule or guidance, 2/19.
Vnshamefast, *a.* unashamed, 8/20.
Vnskifulness, *sb.* unreasonableness, 115/16.
Vnstable, *a.* unstable, 125/32.
Vnstablenes, *sb.* weakness, 26/18.
Vntauȝt, *a.* ignorant, uneducated, 5/29, 100/24.
Vntellable, *a.* untrue, 136/11.
Vntrewe, *a.* untrue, 131/16.
Vnwiting, *pr. p.* ignorant of, 93/20.
Vnworpiar, *a. comp.* more unworthy, 37/5.
Vnworpili, *adv.* unworthily, 60/14, 20.
Vp, *adv.* up; born up = advanced, exalted, 10/13.
Vpbreiding, *upbreiding*, *sb.* upbraiding, 123/25, 124/23.
Vpbreidiþ, *vb. t. 3 sing. pres.* upbraids, 10/15.
Vphaunsid, *pp.* lifted up (= *L. exaltatus*), 28/22.
Vplifted, *pp.* uplifted, 129/6.
Vppon, *prep.* upon, 54/1, 4, 65/10.
Vprising, *sb.* resurrection, 31/15.
Vpsodoun, *adv.* upside-down, 7/21, 92/21.
Vpsprongen, *pp.* sprung up, 28/21, 24.
Vse, *vb. t. inf.* use, practise, 59/20, 62/1; *vsip*, 3 *sing. pres.* 65/20; *vsen*, 3 *pl. pres.* 48/4, 53/1.
Vsing, *sb.* using, 92/24.
Vsureris, *sb. pl.* usurers, 132/13.
Vtterli, *vttirli*, *adv.* completely, 37/9, 39/11; outwardly, 19/15.
Vttirar, *a.* outer, 73/19; *uttreast*, *super.* uttermost, 27/29, 122/26.

V (consonantal)

- Vale**, *sb.* vale, 47/18, 22.
Vanisheþ, *vb. i. 3 sing. pres.* vanishes, 129/8; *vanischen*, 3 *pl. pres.* 4/15.
Vanite, *sb.* vanity, 38/10, 49/19; *vanites*, *pl.* 38/10, 39/18.
Vary, *vb. i. inf.* vary, differ, 40/8; *varien*, 3 *pl. pres.* 48/13.

Vauntage, *sb.* advantage, 46/12, 113/26.

Vaunting, *sb.* boasting, 46/13.

Venge, *vb. t. inf.* avenge, 98/27, 99/8; *vengid*, *pp.* 72/5, 6, 7.

Vengeyng, *sb.* avenging, 99/23.

Veniaunce, *vengeance*, 13/30, 33/23, &c.

Venym(o)us, *a.* poisonous, 16/14, 43/6.

Verr(e)y, *verri*, *a.* true, 9/2, 4, &c.

Verrili, *adv.* truly, 48/3.

Vertu, *sb.* virtue, power, 3/16, 5/24, &c.; *vertues*, *pl.* 32/12, 44/28.

Vertuose, *a.* virtuous, 41/30, 42/7, 45/23.

Vertuosli, *adv.* virtuously, 55/11.

Vessel, *sb.* vessel, 47/26; *vessell(i)s*, *pl.* 44/10, 45/15.

Vestment, *sb.* vestment, 41/34.

Veyn, *a.* vain, 37/8, 38/13, 41/37, &c.

Veynli, *adv.* vainly, 88/14.

Vicieuse, *a.* vicious, evil, 36/22, 42/8, 43/16, &c.

Vicis, *sb.* vices, 49/26.

Victorie, *sb.* victory, 35/33.

Viker, *sb.* vicar, 34/15, 16.

Vilen, *a.* vile, 131/10 (? OF. *vilains*).

Vileny(e), *sb.* villany, 27/25, 68/11.

Vintineris, *sb. pl.* vintners, 132/27.

Vintre, *sb.* vine, 48/6 (OE. *wintrēow* = vine).

Virginite, *sb.* virginity, 65/22.

Virgyn, *sb.* virgin, 79/3.

Vise, *see* Wijse.

Visioun, *sb.* vision, 68/20, 111/6.

Visitacioun, *sb.* visitation, 64/13, 78/8.

Visite, *vb. t. inf.* visit, 72/4; *visiten*, 1 *pl. pres.* 86/11; *visitid*, *pp.* 61/2.

Vitails, *sb. pl.* victuals, 113/32.

Vitileris, *sb. pl.* victuallers, 91/3, 18.

Voice, *vois*, *sb.* voice, 46/26, 58/15, &c.

Voide, *a.* empty, 109/29.

Voketis, *sb. pl.* advocates, 124/32.

Voutrer, *wowtrere*, *sb.* adulterer, 23/21, 123/23.

Vowe, *vb. i. inf.* make a vow, 85/24.

Vynzerde, *sb.* vineyard, 118/4, 9.

W

Wa(a)st, *vb. t. inf.* waste, 10/16; *wastip*, 3 *sing. pres.* 44/27; *wasten*, 3 *pl. pres.* 107/14; *rob*, *spoil*, 46/25.

Wa(a)st, *a.* vast, 30/22, 38/19.

Wacche, *wecche*, *sb.* watch, 52/25, 30, 53/1.

Wade, *vb. i. inf.* go, depart, 63/19.

Wagis, *sb. pl.* wages, 124/29.

Wake, *sb.* watch, 79/9.

Wak(e)ars, *sb. pl.* watchers, 52/18, 53/1.

Waken, *a.* watchful, 52/20.

Waker, *a.* watchful, 25/11 (OE. *wacor*).

Wakip, *vb. i. 3 sing. pres.* keeps watch, 2/25, 57/11; *waken*, 3 *pl. pres.* 52/18, 53/18.

Wakyng, *sb.* watching, 52/23; *wakingis*, *pl.* 25/32.

Wal, *sb.* wall, 120/28; *wallis*, *pl.* 91/17.

Walken, *vb. i. 3 pl. pres.* walk, 33/13, 17, 83/15.

Wandrip, *vb. i. 3 sing. pres.* wanders, 25/31; *wandren*, 3 *pl. pres.* 43/9; *wandiryng*, *pr. p.* 48/4.

Wanen, *vb. i. 3 pl. pres.* vacillate, 52/1.

Wanhope, *sb.* despair, 7/23, 66/4.

Wanten, *vb. t. 3 pl. pres.* want, lack, 52/15, 74/2, 121/31; *wantip*, *vb. imp. 3 sing. pres.* is lacking, 40/22, 49/17.

Wanting, *sb.* lack, 101/10.

Wantoune, *a.* wanton, 35/31, 95/15.

War, *a.* wary, 62/11.

Warars, *sb. pl.* cursers, 131/8.

Warde, *sb.* guard, 112/14.

Wardeynes, *sb. pl.* guardians, 105/17.

Wardip, *vb. t. 3 sing. pres.* assigns, 74/3.

Waried, *vb. t. 3 sing. p.* cursed, 42/27; *pp.* 16/15, 18/9, 113/6.

Wariyng, *sb.* cursing, 17/11.

Warne, *adv.* warmly, 46/8; *a.* warm, 50/24.

Warneþ, *vb. t. 3 sing. pres.* warns, 52/8.

Warre, *see* Werre.

Wasche, *vb. t. inf.* wash, 50/27.

Waschinge, *a.* washing, 50/23.

Watir, *sb.* water, 32/12, 35/18, &c.; *watris*, *pl.* 19/16, 50/26, &c.

Watriþ, *vb. t. 3 sing. pres.* waters, 32/24; *watrid*, *pp.* 32/21.

Waveren, *vb. i. 3 pl. pres.* waver, 55/30; *waveryng*, *pr. p.* 125/30.

Wawis, *sb. pl.* waves, 2/12, 35/30, &c.

- Wawip**, *vb. i. 3 sing. pres.* waves, fluctuates, 44/17 (OE. *wafian*).
Wax, *sb.* wax, 104/28.
Waxip, *wexip*, *vb. i. 3 sing. pres.* grows, 106/15, 133/9; *waxen*, 3 *pl. pres.* 95/15; *wex*, 3 *sing. p.* 73/17.
Wecche, *see* **Wacche**.
Weddid, *a.* wedded, 65/23, 103/9.
Weddip, *vb. t. 3 sing. subj.* weds, 125/16; *wedde*, 3 *sing. subj.* 125/15; *weddid*, *pp.* 124/17.
Wedir, *sb.* weather, 46/9.
Wedlock, *sb.* wedlock, 125/4.
Weede, *sb.* weed, 116/18.
Weeke, *sb.* week, 104/22.
Weelde, *vb. i. inf.* possess, 107/17.
We(e)pe, *vb. i. inf.* weep, 77/15; *wepen*, 1 *pl. pres.* 50/27; *wept*, 3 *sing. p.* 42/22.
We(e)ping, *sb.* weeping, 47/27, 73/19.
Weie, *see* **Weye**.
Weiliden, *vb. t. 3 pl. p.* mourned, lamented, 134/2.
Weiling, *weilyng*, *sb.* wailing, 17/10, 136/6.
Weiward, *weywarde*, *a.* perverse, wayward, 18/17, 46/32, &c.
Weiȝt, *wheȝt*, *sb.* weight, 74/20, 107/19, 108/2, 7; *wheȝtis*, *pl.* 108/7.
Wel, *adv.* well, 33/19, 24, &c.
Wel(e), *sb.* weal, 11/15, 25/7, 45/32.
Welken, *vb. i. 3 pl. pres.* fade, wither, 45/12, 128/28.
Welle, *sb.* well, source, 16/9, 50/23, 54/19.
Welle, *vb. t. inf.* melt, weld, 71/27 (= *Vulg. conflo*).
Welpis, *sb. pl.* whelps, 43/6.
Welpe, *sb.* wealth, 85/2, 114/4, 119/6.
Welpi, *a.* prosperous, wealthy, 62/19, 115/8.
Wene, *vb. t. inf.* think, expect, 18/9; *wenest*, 2 *sing. pres.* 36/27, 93/17; *wenep*, 3 *sing. pres.* 21/2; *wenen*, 3 *pl. pres.* 60/32, 61/23; *wenyng*, *pr. p.* thinking, 42/18.
Went, *vb. i. 3 sing. p.* went, 42/16; *wenten*, 3 *pl. p.* 37/32, 102/23.
Weren, *vb. t. 3 pl. pres.* wear, 30/24.
Werk(e), *sb.* work, 6/10, 37/7, &c.; *werkis*, *pl.* 5/9, 10/11, &c.
Werne, *vb. t. inf.* refuse, 11/30, 12/3, 52/6; *werned*, 3 *sing. p.* 102/16.
Werre, *warre*, *adv. comp.* worse, 11/3, 62/8, 85/5; *a. comp.* 101/9, 113/23; *werst*, *super.* 112/19.
Werre, *sb.* war, 71/6.
Werre, *vb. i. inf.* war, 91/19.
Wery, *a.* weary, 135/12.
Weye, *weie*, *sb.* way, 10/21, 16/19, &c.; *weies*, *pl.* 33/18.
Weyefering, *a.* wayfaring, 53/11.
Weywarde, *a.* wayward, 18/17.
Whan(n)e, *adv.* when, 4/21, 10/12, 20/12, &c.
Wheȝt, *see* **Weiȝt**.
Whennes, *adv.* whence, 76/8.
Wherof, *adv.* why, 46/14.
Wherto, *adv.* why, for what purpose, 43/7, 88/27.
Wherporuȝ, *adv.* whereby, 59/13.
Whedir, *pron.* whichever, 87/7.
While, *sb.* while, time, 53/9, 10, 63/3.
Whili, *a.* wily, 111/9.
Whilid, *see* **Whizlen**.
Whilis, *sb. pl.* wiles, 51/23.
Whirls, *conj.* whilst, 2/25, 35/25.
Whirlwynde, *sb.* whirlwind, 134/29.
Whischoep, *see* **Wischip**.
Whit, *whȝt*, *a.* white, 87/24, 113/33.
Whizlen, *vb. t. 3 pl. pres.* obtain by wiles, 19/29; *whilid*, *pp.* wiled, 108/10.
Whiztli, *adv.* quickly, boldly, 47/17.
Wicherafte, *sb.* witchcraft, 83/2.
Wick, *adv.* wickedly, 93/15.
Wickid, *a.* wicked, 51/8.
Wickidnes(se), *sb.* wickedness, 2/9, 7/11, &c.
Widowe, *sb.* widow, 66/10; *widouse*, *gen. sing.* 115/34; *widowis*, *pl.* 51/20, 52/2, 14.
Wiȝf, *sb.* wife, 106/15, 121/20.
Wiȝs(e), *vise*, *wise*, *a.* wise, 4/17, 62/23, &c.
Wiȝs(e)li, *wiseli*, *adv.* wisely, 45/3, 58/7, &c.
Wil, *wole*, *vb. aux. 3 sing. pres.* will, 4/8, 8/15, &c.; *pl. pres.* 13/19, 45/3; *wol*, *wollen*, *pl. pres.* 52/19, 89/14, 93/12; *wolden*, 3 *pl. p.* 122/15; *wolde*, 3 *pl. subj.* 8/13.
Wilde, *a.* wild, 70/3, 95/15.
Wildirnes, *sb.* wilderness, 46/7, 63/20, 24.
Wilful, *a.* willing, 98/13, 15, 136/16.
Wilfulli, *adv.* willingly, 32/8, 40/18, 80/19; *wilfully*, 50/18.

- Wille**, *sb.* will, 43/11, 50/19.
Wirchen, *wirken*, *see* Worche.
Wiriep, *vb. t. 3 sing. pres.* destroys (= *L. iugulat*), 123/9 (*OE. wyrgan* = strangle).
Wischip, *whischep*, *vb. t. 3 sing. pres.* wishes, 52/8, 64/16.
Wis(e)dam, *sb.* wisdom, 5/10, 6/8, &c.
Wite, *vb. t. inf.* know, 118/19; *imp.* 51/13, 70/10; *witen*, *pl. pres.* 129/9; *witing*, *pr. p.* 80/24.
Witingli, *adv.* knowingly, 50/18.
Witles(se), *a.* foolish, witless, 86/20, 135/7.
Witnes, *sb.* witness, 87/5, 111/25.
Witnesar, *sb.* witness, 117/13.
Witnesberer, *sb.* witness-bearer, 112/3.
Witnessip, *vb. t. 3 sing. pres.* witnesses, 63/26; *witnessing*, *pr. p.* 56/27.
Wit(t), *sb.* knowledge, 30/8, 34/9, &c.; *mind*, 52/33, 81/16; *meaning*, *sense*, 105/19; *to his witt*, *to this intent*, 47/4; *wittis*, *pl. wits*, 44/29, 45/17, 81/22, &c.
Witti, *a.* wise, 96/27, 122/28.
Wittirli, *adv.* wisely, 59/16.
Wip, *prep.* against, 2/13; *by*, 9/3.
Wipdrawe, *vb. t. inf.* withdraw, 49/28, 70/25; *wipdrawip*, *3 sing. pres.* 94/17; *wipdrawen*, *3 pl. pres.* 49/5.
Wipholde, *vb. t. imp.* withhold, 104/15.
Wipouten, *prep.* without, *passim*; *wipouten*, *forþe*, *adv.* without, 111/12.
Wipynne, *adv.* within, 6/19; *prep.* 37/5; *wipynne forþe*, *adv.* within, 111/12.
Wlank, *a.* rich, flourishing, 19/13.
Wlappip, *vb. t. 3 sing. pres.* wraps, 38/12; *wlappid*, *pp.* 50/6.
Wlatful, *a.* disgusting, 9/31.
Wlatip, *vb. t. 3 sing. pres.* despises, feels disgust at, 18/19, 111/15.
Wlatsumli, *adv.* disgustingly, 45/12.
Wlatsumnes, *sb.* abomination, 91/4.
Woden-drem, *sb.* madness, 38/11 (*OE. wöden drem = furor animi*).
Wolues, *sb. pl.* wolves, 38/21, 111/13.
Wom(m)an, *sb.* woman, 33/11, 34/7, &c.; *womanes*, *gen. sing.* 33/21; *wommen*, *wymmen*, *pl.* 52/3, 15, 90/9, &c.
Wondir, *sb.* wonder, 69/2; *adv.* wondrously, 134/23.¹
Wondirfulli, *adv.* wonderfully, 43/3.
Wondirment, *sb.* spectacle, 100/11.
Wonnen, *see* Wynne.
Wonnep, *vb. i. 3 sing. pres.* dwells, 46/18; *wonnen*, *3 pl. pres.* 86/27.
Woo, *sb.* woe, 45/32, 52/8.
Wood, *sb.* wood, 109/19.
Wood, *a.* mad, fierce, 8/20, 106/15, &c.
Woodnes, *woodnis*, *sb.* madness, 21/29, 36/21, 80/31.
Worche, *vb. t. or i. inf.* work, make, 11/12, 74/25, 90/24; *worchip*, *3 sing. pres.* 5/9, 74/31; *wirchen*, *wirken*, *worchen*, *pl. pres.* 53/15, 64/12, 110/21; *worche*, *imp.* 9/33; *wrouȝt*, *3 sing. p.* 10/26; *3 pl. p.* 73/7; *pp.* 57/2; *wirching*, *pr. p.* 107/10.
Worching, *worchyng*, *sb.* working, act, 79/4, 84/33.
Word(e), *sb.* word, 4/21, 32/14, &c.; *wordis*, *pl.* 4/25, 52/25.
World, *sb.* world, 35/31, 50/20; *worldis*, *gen. sing.* 42/28; *pl.* 37/33.
Worldli, *a.* worldly, 35/38, 40/4, 41/18, &c.
Wormes, *sb. pl.* worms, 136/7.
Worschip, *vb. t. inf.* honour, 14/11; *worschipip*, *3 sing. pres.* 14/26, 50/33; *worschiping*, *pr. p.* 56/2.
Worschip(e), *sb.* honour, 9/6, 49/16, &c.
Worschipful, *a.* honourable, 14/3.
Worpe, *a.* worth, 5/4.
Worþe, *vb. i. inf.* become, come, 39/1.
Worpi, *a.* worthy, 11/14, 14/24, &c.
Worpill, *adv.* worthily, 62/7.
Worþines, *sb.* worth, worthiness, 35/22, 59/16.
Wot, *vb. t. 1 sing. pres.* know, 127/10; *3 pl. pres.* 56/22, 83/9.
Wounde, *sb.* wound, 67/27.
Wounding, *pr. p.* wounding, 72/1.
Woundir, *vb. t. inf.* wonder, 118/17.
Wo(u)ndirful, *a.* wonderful, 24/3, 28/28.
Wowis, *sb. pl.* walls, 37/25, 38/11, &c.
Wowtrere, *see* Voutrer.
Wrappe, *sb.* wrath, 10/10, 33/23, &c.
Wrec(c)he, *sb.* wretch, 8/32, 46/31; *wrecchis*, *pl.* 54/14.

Wrecchid, *a.* wretched, 7/5, 36/27, 45/10.

Wrecchidnes, *sb.* wretchedness, misery, 49/19.

Wrechidli, *sb.* wretchedly, 2/12, 51/3.

Wreeche, *sb.* vengeance, 91/6.

Wreechful, *a.* revengeful, 99/8.

Writ, *sb.* writ, scripture, 35/5, 56/15, &c.; writtes, *pl.* 132/22.

Write, *vb. t. 1 sing. pres.* write, 8/7; writen, 3 *pl. p.* 27/17; *pp.* 3/17, 37/33, 91/21.

Wrong, *sb.* wrong, 45/2, 45/18.

Wrongfulli, *adv.* wrongfully, 43/17.

Wyn, *sb.* wine, 15/2, 60/17, 128/26.

Wynde, *sb.* wind, 52/1, 58/14; wyndis, *pl.* 130/1.

Wynne, *vb. t. inf.* gain, 9/30, 34, &c.; wyneþ, 3 *sing. pres.* 44/31; wyynnyn, 3 *pl. pres.* 45/3; wonnen, *pp.* 19/31, 35/33.

Wyn(y)ng, *sb.* gain, 14/12, 56/3, &c.

Wynnyng, *a.* mercenary, 17/23.

Wyntir, *sb. pl.* winters, 99/15.

Y

Ydiotis, *sb. pl.* uneducated people, 5/19.

Ydolatreris, *sb. pl.* idolaters, 85/6, 132/19.

Ydolatrie, *sb.* idolatry, 83/3.

Ydole, *sb.* idol, 15/12; ydols, *pl.* 39/29, 103/22.

Yeuel, *see* Yuel.

Ymage, *sb.* image, 84/28, 34; ymages, ymagis, *pl.* 85/4, 24.

Ymplied, *pp.* filled, 40/19.

Ympnys, *sb. pl.* hymns, 58/1.

Yne, *prep.* in, 5/11.

Ynne, *adv.* in, 41/10, 11.

Ynnocent, *a.* innocent, 133/16.

Ynow(e), *a.* enough, 100/8; *adv.* 105/20.

Ynward, *a.* inward, 42/19, 52/20.

Ypocrisie, *sb.* hypocrisy, 41/3, 52/11, &c.

Ypocritis, *sb. pl.* 38/19, &c.

Yuel, *sb.* evil, 7/6, 33/23, &c.

Yuel, yeuel, *a.* evil, 11/6, 56/16.

Yuel-willi, *a.* evilly-disposed, 96/10, 111/9; cf. *Sc. ill-willy.*

3
gate, *sb.* gate, 128/5; 3atis, *pl.* 3/5, 7/26, &c.

3e, *pron.* ye, *passim.*

3eel, *sb.* zeal, 123/26.

3eere, *sb.* year, 91/5; 3eer(e), 3eeris, *pl.* 21/15, 24, 76/11, &c.

3e(e)rde, *sb.* rod, 95/4, 104/29, 118/37.

3elde, *vb. t. inf.* yield, give, requite, 10/11, 83/15; 3elden, 3 *pl. pres.* 90/13; 3elding, *pr. p.* 58/4.

3he, *inter.* yea, 18/1, 59/9.

3his, *inter.* yes, 69/8.

3ift, *sb.* gift, 61/20; 3iftis, *pl.* 60/12, 61/24, &c.

3it, *adv.* yet, still, 85/5, 97/26.

3ong, *a.* young, 25/24, 113/15; 3onger, *comp.* 97/18.

3onglingis, *sb. pl.* younglings, 119/4, 126/4, 6.

3ou, 3ow, *pron.* you, 4/25, 8/7, &c.; 3oure, your, 5/2, 51/11, &c.

3yuars, *sb. pl.* givers, 62/3.

3yue, *vb. t. inf.* give, 5/10, 52/4; 3yueþ, 3 *sing. pres.* 9/21; 3yuen, 3 *pl. pres.* 59/6; 3auest, 2 *sing. p.* 4/22; 3aue, 3 *sing. p.* 35/17, 62/2;

3ouun, 3 *pl. p.* 113/13; 3yven, 3ouun, *pp.* 3/19, 9/24, &c.

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On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

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But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of no. 20. Dr. Otto Glauning has undertaken *Seinte Marherete*; and *Hali Meidenhad* is in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not notised by a few careless receivers of them, who have complained that they already had the volumes.

A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketched by Dr. Furnivall in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promised to give the Society the edition of his MS. prepared by Dr. Hardin Craig, and it is now ready for issue as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

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The sympathy, the ready help, which the Society's work has called forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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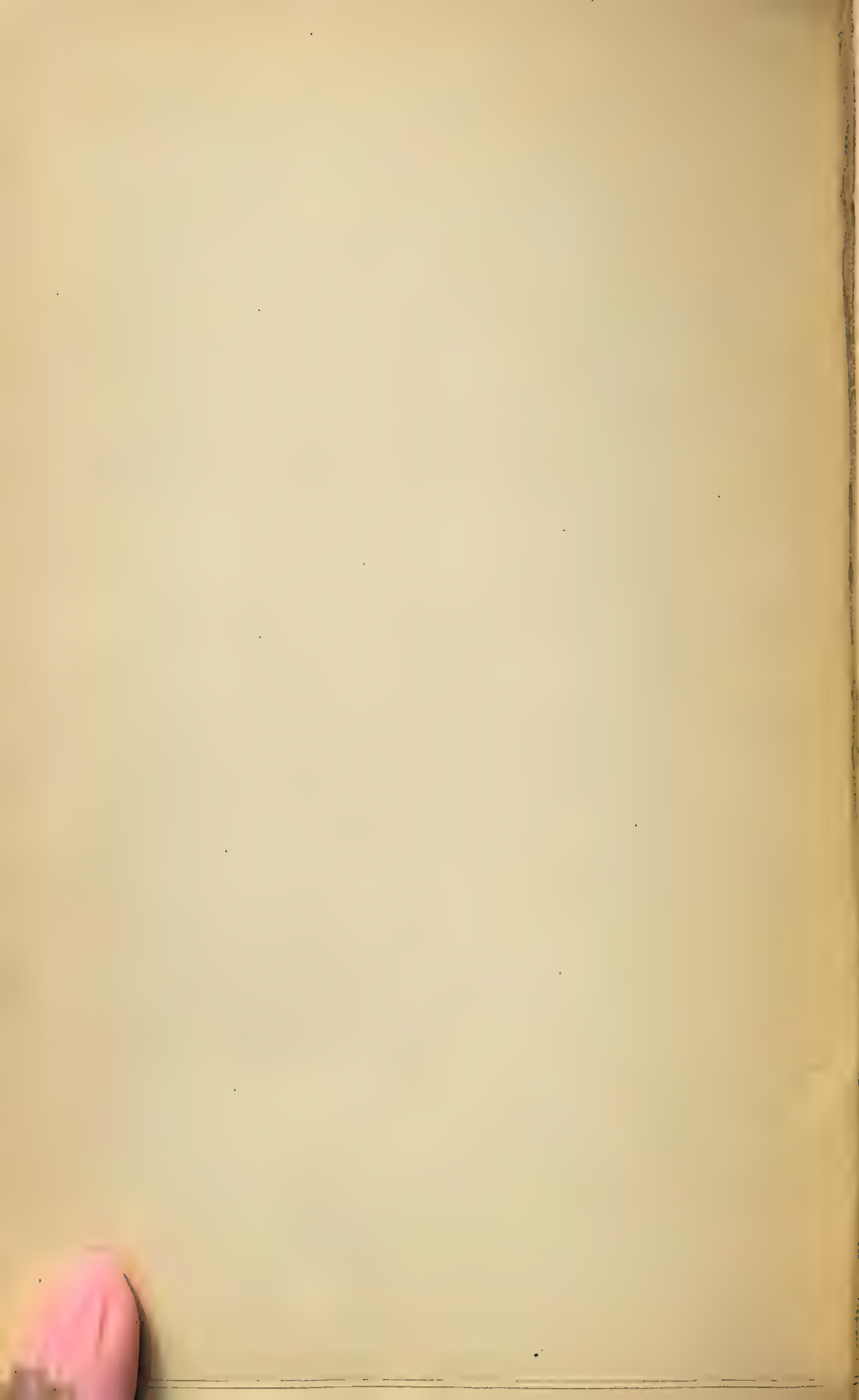
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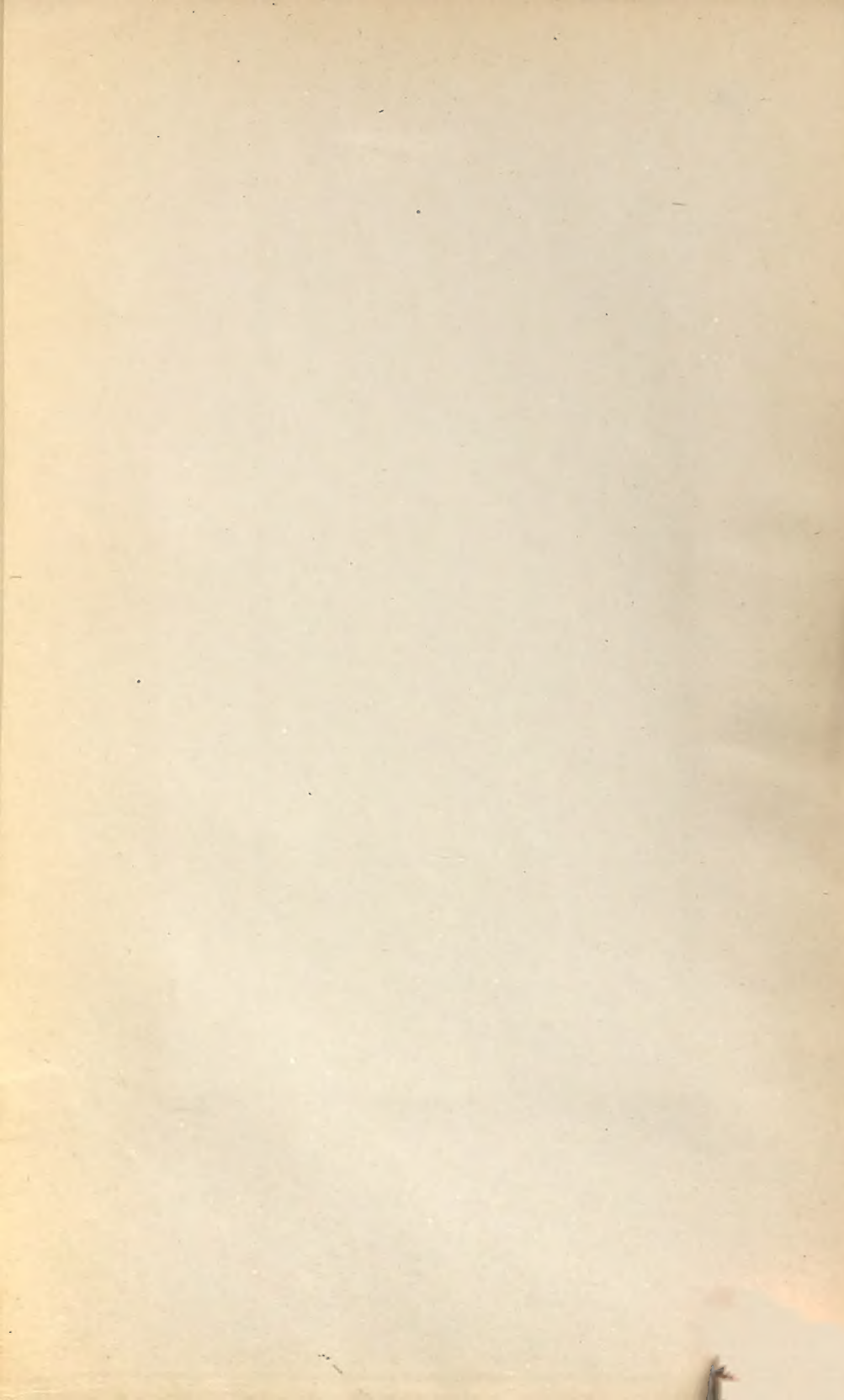
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